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Vol. XIV. No. I JANUARY, 1936

WORLD DOMINION

A Quarterly International
REVIEW
of Christian Progress

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MISSIONS AND GOVERNMENTS
PERMANENT VALUE OF EVANGELISTIC WORK
THE BERBERS OF THE ATLAS MOUNTAINS

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—*Vide "Greater Britain Messenger"*
(November–December, 1935).

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The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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NOTES ON CONTRIBUTORS

MRS. COMMISSIONER CUNNINGHAM, 'The Colonel' of *God in the Slums*, before her marriage in 1933 was the head of the Slum Department of the Salvation Army in Great Britain, which she organized and put on its present basis.

REV. J. WASKOM PICKETT, M.A., D.D., who has been a missionary in India since 1911, was Superintendent of the Lucknow District of the Methodist Episcopal Church of America. He has now been loaned to the National Christian Council for the Mass Movement Survey work.

REV. G. HART, the Home Secretary of the India North-West Mission has just returned from a visit to the stations on the field.

REV. W. KENDALL GALE, M.A., whose death occurred in July, was a pioneer missionary in Madagascar since 1908.

REV. H. A. RIDGWELL has worked in Madagascar with the London Missionary Society since 1912.

MRS. H. S. COOPER, of the Sudan United Mission, has worked among the Yergum people since 1909.

PROFESSOR H. KOCH, Ph.D., is Professor of Theology at Königsberg University, Germany.

REV. A. STUART MCNAIRN, the General Secretary of the Evangelical Union of South America, has recently returned from a visit to the field.

PROFESSOR E. M. DO AMARAL is the General Secretary of the Evangelical Confederation of Brazil.

REV. MAURICE LEENHARDT, who is now pastor of an evangelical church in Paris, was for many years a missionary in New Caledonia.

REV. LIONEL B. FLETCHER is known everywhere through his evangelistic meetings in many parts of the world.

REV. G. F. B. MORRIS has had many years experience as a missionary in Africa. Three years ago he became Superintendent of the Bible Churchmen's Mission work in North Africa in place of the late Archdeacon Hyde-Hills.

To Reach the Slaves

In bodily bondage in the West Indies, was the objective of our first two missionaries in 1732.

All their successors have been animated by the same desire—to take the Gospel to **the slaves of superstition, sin and apathy in earth's darkest places,** and to the most "afflicted and distressed"—including lepers.

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We thank God for every sign of blessing upon our work, and seek your co-operation by prayer and generous gift.

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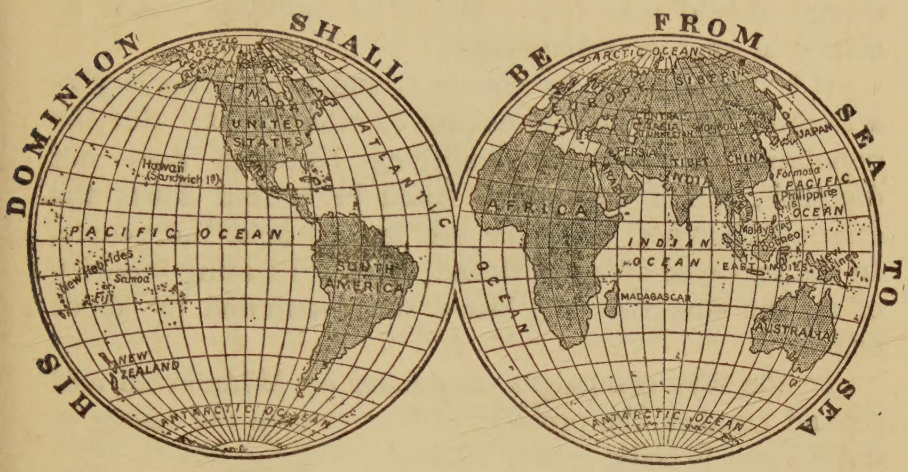
World Dominion



London

WE have, on more than one occasion, said that WORLD DOMINION is not a missionary magazine in the ordinary sense of the term. It is a Review of Christian Progress everywhere. It is as much interested in the religious condition of London as in the spiritual state of Lisbon or Lagos. The world is one, and there are people in this great city as ignorant of the meaning of Christ's death as any pagan.

A little girl went into a home in London and saw on the wall a picture of our Lord. She stood gazing at it and said, 'Who is that?' 'That,' said the lady of the house, 'is Jesus.' 'And who is Jesus?' asked the girl!

The Surveys of the religious condition of the Metropolis which we have been conducting from time to time make depressing revelations. One of the latest of these covered an area of four square miles, with a famous church at the centre. The returns showed the usual tale of closed churches and falling church attendances. The results of the Survey were communicated to leaders in the neighbourhood surveyed, and their general reliability was acknowledged. One of the leaders in the great historic

church at the centre of the area prophesied that, unless a change should take place, the great building would be empty in another thirty years.

It is true that the decrease in attendance is often largely accounted for by people moving to other areas. But the population around the emptying churches does not diminish, and if indifference could be broken down, the existing churches would be too few to hold the people. In the surveyed area mentioned, the total seating capacity of all the churches falls below the population by about 60,000.

In the fifty campaigns conducted by Mildmay in and around London, the problem of how to cure the cancer of indifference is being closely studied.

* * * *

In our present issue there is an article on Mass Movement work in India by the Rev. J. Waskom Pickett. We had a long talk on this subject in our office not long ago with the Rev. George Ingram, of the Church Missionary Society, well known for his interest and activities on behalf of Mass Movement work. He said that in assisting the follow-up work of the Mass Movement surveys, Mildmay has helped forward the biggest thing in the history of India in recent times.

Missionaries working in areas where little progress has been made have asked for advice from Dr. Pickett in view of his experience in successful areas. So great was the demand from all missions for his help and advice that he has been able to deal only with one-third of the calls. Missionaries all over India are asking themselves how they may help to bring to their own areas the blessing which, as they have seen from the Survey, is being experienced in some Mass Movement areas.

It is through its friends that Mildmay has been able to help forward this great work. Please continue to help and to pray for India at this critical time in her history.

With Christ in the Slums

EDITH CUNNINGHAM

EVERY Christian must be thankful that there is to-day a real and deep concern regarding overcrowding, unemployment and kindred evils. Few even among those who have personal knowledge of what is termed 'The Slum Problem' would feel equal to giving answer to a request for an adequate standard definition of a 'slum,' because conditions differ so widely and circumstances change constantly.

Our national conscience is concerned with the desperately urgent question of re-housing and with schemes for dealing with most of the temporal necessities of the poorest and weakest members of the community. But the real horrors of slumdom cannot be defined in terms of physical need. Even the saying, 'You must take them out of the slums but you must also take the slum out of them,' although true, is not the real solution. The fundamental question is: 'What of their souls?'

Certain evils are common to all real slums: squalor breeding discord, vice, crime and a spirit of dull apathy; deeper depths below the dirt and debt and misery, where human lives are stunted and spoiled, human instincts perverted, and human nature degraded. Temporal help, better environment, and most important of all, employment, can do much, but only Christ can cure the deeper ills, and any plan, however fine, which leaves Him out must fail in the truest sense.

The Salvation Army believes that it has been called into being in order to seek the lowest, to preach the Gospel of the Kingdom in the vilest corners of the darkest places. The Army band is always at home in mean streets. Slum officers are set apart to preach Christ by methods that can easily be understood by all: feeding the hungry, caring for the sick, and serving in countless homely ways, doing all as a means of winning souls for Christ. It is recognized that this is their goal in everything they undertake.

A 'Slum post' is frequently a 'delicensed' public house in a back street—a place with which many of 'our' people have, only too often, been familiar when it stood for part of the curse on their lives. As a 'properly converted' building the ground floor, including the simply adapted bar, has become a place where salvation from strong drink and every sin is urged upon all comers. This meeting-hall is small and homely enough to be an intimate and friendly place where no one can feel shabby or inferior. Other accommodation, formerly used in the drink trade, becomes club or classroom, soup kitchen, emergency room, according to the size and character of the place.

The life of the slum impinges on life in the officers' quarters. Noise, odours, the very atmosphere of the squalid street, invade the officers' home, but no true slum officer would wish to live anywhere but among her people. The advantages outweigh the discomforts. A vicious man, roughly resentful of all restraint, and scornful alike of law, authority and of the efforts of good people to reform him, spoke of 'the Captain wot lives in our street' as having thereby certain rights and privileges. *She* might command and even dare to rebuke him. Her counsel must at least be listened to and respect must be given both to her person and her religion because 'she belongs to us.'

A visitor to a post once exclaimed, 'You should have painted over your door, "Here's a friend."' The label is not necessary. It is well known that the Sisters are there for love's sake to help and to serve at any hour of the day or night. Is there a sudden emergency? 'Captain will tell us what to do.' Is sickness added to poverty and misery? 'Captain' is on the spot with urgent immediate necessities —hot water bottles and other such requisities. Clean bedding is loaned and sick nourishment is prepared in the quarters. In many cases the Sister will tend the sick one, sitting up at night when necessary, caring for the children, scrubbing, washing, doing anything that will make real to those to whom she ministers the message of Christ who came amongst us 'as one that serveth.'

One slum officer, listening to an account of soul-winning in connexion with a series of great meetings, spoke of her own joy over dying souls won in wretched homes, adding, 'I suppose no one will count them, but I watched five people die during last month, each of whom I knew was ready—God used me to win them.'

Where it is not necessary that the sister shall undertake the actual nursing it is fairly certain that she will be sent for if death is near. One elderly woman, alone in the world, worn by long bleak years of scrubbing for a living, was suddenly taken very ill. In her tiny room, high up in a noisy East End tenement, she realized that she was dying and sent a neighbour with an urgent call for the Captain, explaining when she arrived, 'I don't want anything from you Sister, I only wanted a friend to die with.' That night the Captain led the weary soul to her Saviour. Later, her own loving hands performed the last services for the tired body, and the Captain told of her deep consciousness of the presence of Christ in that bare room.

Most slum officers have experiences of tending the dying in more horrible conditions, in crowded rooms, where the death-bed is the only bed for the family; where dirt, vermin, ignorance, fear and lack of control on the part of some hysterical member of the family make a night in such a room a terrible experience. But one Sister, describing such a case, passed lightly over the revolting details to speak of the joy which came to her when, after long efforts to reach the soul of the dying man, she helped him to pray and had the assurance some hours before he passed away that he was a new creature in Christ. 'It seemed hopeless,' she said, 'for he was so dark and hard, and there were always three others in the room, but I couldn't let him die like that, so I fought hard for his soul.' It is always *a fight*, whether in the constant daily contact with the people in their homes, or in the streets, or in the public houses—where a bundle of *War Cry*s will serve as reason for entering.

A desperately wicked woman, well known for her gambling, fighting and other evil habits, admitted once to the Captain that she wished she could be good, but the drink

would always hold her. The fight for her soul began with some small kindness, continued hopefully when Mrs. A. began to attend the meetings, but it was always the drink that won. To-day that woman, as changed in appearance as in character, wears her Army badge in the same slum. But there is no slum in her poor but clean little home, where she bears patiently with a vicious husband, now crippled by illness, whom she supports by her own hard work, fighting now for his soul. She says, 'I couldn't give up the drink, but I had promised Captain, so I wouldn't let her know. I went to different pubs in other streets, and I changed my times too, but Captain always found me, and it came to me that God was after me too, and when I believed that, I knew He could save me!'

The children of the slums are lovers of the 'Army.' The slum officers love them in spite of their mischief, and know them to be worth any effort to win for Christ. One sadly neglected girlie of eleven was a constant torment in the children's meetings—wild, rough and defiant. Nellie was a real anxiety to the officers who longed to find a way to her wayward little heart. Then Nellie fell sick. When she was convalescent the doctor said she needed change of air to help her back to strength, but in all the convalescent homes there was no vacancy, and white-faced and weak Nellie went back to her play in the narrow, stiflingly-hot streets of the slums. Then, unexpectedly, a vacancy occurred in a party being sent to the seaside. Measles at the last minute had claimed one of the party. Could the Captain fill the vacancy at an hour's notice? Quickly she found Nellie and got her mother's ready consent, with the proviso 'but she must go as she is. I've no other clothes for her.' So Nellie went off with the Captain, 'as she was.'

The officer was to go away for her own annual furlough in a few days, and as she looked down at the dirty, ragged child her heart yearned over her. A quick bit of mental arithmetic and the Captain decided that she could spare four shillings from her small savings towards her own holiday. So a call was made on a friendly draper, and later, Nellie, washed and arrayed in a cheap, but bright little frock,

'sand shoes' and pretty hair ribbon in lieu of a hat, surveyed herself proudly in the shop windows, seeming to grow taller and carrying herself with an air! At the station, during a few minutes' wait for the train that was to take her to the sea, Nellie watched a party of children, well cared for, affectionately kissed goodbye as they left for their holiday. Nellie mused, then: 'Captain, when I get in the train will you kiss me goodbye like that?' Captain promised, and Nellie went off to survey herself once more in the waiting-room mirror. The train steamed in; Nellie took the Captain's hand and very soberly and wistfully said, 'You won't forget about the goodbye will you, Captain? When I'm a rich lady like you are I'm going to be kind to poor little girls and buy nice new frocks for them.' Captain guessed what some clever folk might say about the psychological value of new clothes, but, knowing Nellie's environment, she knew also that Nellie's future happiness and safety could only be assured if she knew Christ as her friend, and Captain counted that the fight for her soul had been helped forward greatly that day.

No one could remain as slum officer very long unless she has two deep convictions. First, that she is a worker with Christ; that He is alive, real, constantly with her.

> 'Not the Christ of our subtle creeds,
> But the Light of our hearts and homes,
> Of our hopes, our fears, our needs;
> The Lover of women and men,
> The Brother of want and blame,
> With a Love that puts to shame
> All passion of human ken.'

With Him nothing is too hard to attempt. Every soul is worth any trouble to win, and the weakest, most steeped in sin, held captive by the spirit of the slums, lacking even desire for anything higher, is still a potential Christ-follower, capable of becoming Christ-like and a soul-winner.

The other constantly necessary belief is in the power of prayer. The officers must have learned the secret of prevailing prayer. They need it for themselves, to be kept unspotted, with faith undiscouraged and spirit unwearied.

In their work slum officers find themselves helped and guided in many wonderful ways. One officer dates the beginning of the salvation of a whole family to the day when, seeking in a strange neighbourhood for a 'special case,' she knocked at the wrong door.

Another, returning home weary from a long afternoon's visiting, her key actually in her quarters' door, felt a sudden urge to turn and go down a certain street which led to the river. Knowing no reason why she should do so, the officer argued with herself that she was tired and this was just a foolish impulse, but she could not get away from the compulsion laid on her spirit, so, after some minutes of trying to think of a reason for this strong feeling, the Captain obeyed. Half way down the dismal street the officer found herself impelled to overtake a woman walking ahead of her and found that she was actually on her way to the river to end her miserable life. There followed revelations of gambling, debt, an outraged and violently indignant husband, but, after another 'fight for souls,' first the man and then the woman surrendered to Christ, and a new life was begun in that home.

The Captain said, 'I nearly passed that street, telling myself it was only a foolish idea that I should go that way.' In such ways she has learned to expect guidance and in many a strange and difficult case she finds Another at work. Souls have to be fought for in the slums. The strain on spirit and nerve and body is heavy and constant, but the joys are many. Slum officers find blessing and cheer also in the splendid unity which exists among all Christ's soldiers in the slums, of whatever creed.

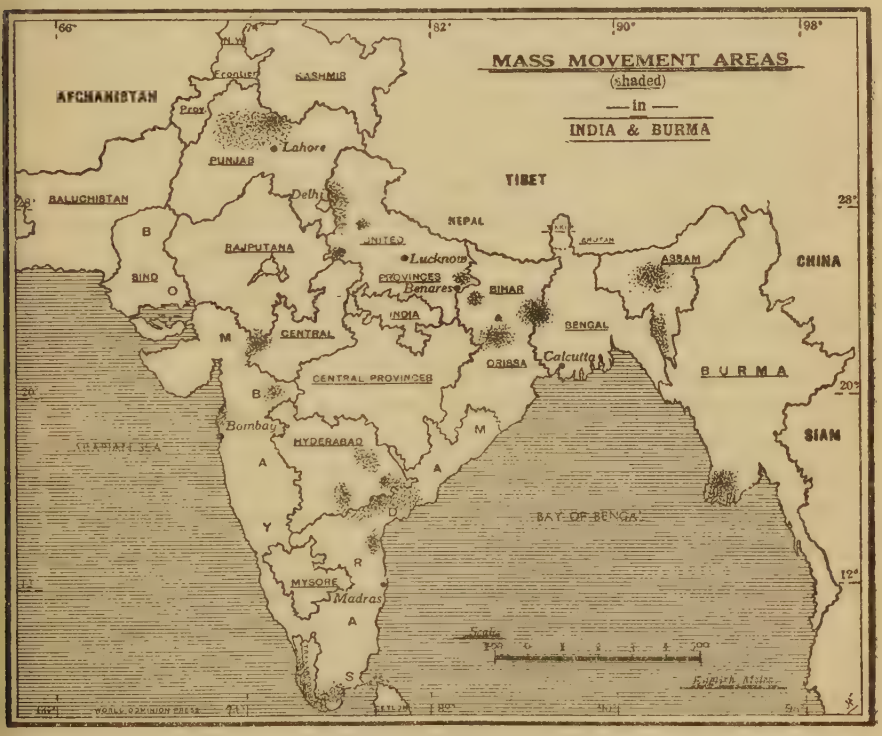
Surely, if all His followers prayed over the challenge of the slums, and obeyed the dictates of Christ in their own hearts, simply and in faith as He should guide, there would soon be a great army of messengers—soldiers sent by Him and finding adventure in fighting with the powers of evil for the souls of those who dwell in the terrible darkness that is called slumdom. In spite of experiences of shock or strain, of fraud or horror or despair, it is certain that Christ would be found there.

Mass Movements in India*

J. Waskom Pickett

Mass Movements have long characterized Indian mission work, but failure to deal with them properly has often led to their extinction. During the last thirty years they have been the main feature of successful district work. Over ninety per cent. of the members of the Indian Church have been won from the outcaste and primitive peoples, amongst whom these Mass Movements have taken place. They are *Communal*, rather than *Mass*, Movements. The practical lessons which Dr. Pickett's study reveals mark a definite step forward in the missionary approach to the evangelization of India.

I AM glad to respond to the request of World Dominion for an article about this project of the National Christian Council of India, Burma and Ceylon, both because of the support which Mildmay has given to it and because I think it important that readers of the magazine should know something of what has been accomplished and of the present position.



* *Christian Mass Movements in India*, Pickett, J. Waskom. Published by the Abingdon Press, New York. Obtainable from Edinburgh House Press, 2, Eaton Gate, London, S.W. 1. Price 7/6.

This study had to be made. The interests of the Kingdom of our Lord demanded it. When the project was proposed by the National Christian Council, in January, 1929, it was known that these mass movements had brought millions of India's people to a profession of Christian faith and discipleship, but there were, in the ranks of Christian missionaries and Indian Church leaders, sharp differences of opinion about the measure of their achievement, their value, their possibilities and even their spiritual validity. While many respected leaders of the Churches were encouraging mass movements, and speaking and writing of them appreciatively, others, equally respected, were discouraging them in their own areas and deprecating their growth elsewhere.

Objections were based chiefly on the depressed social, economic and moral state of the groups participating in the movements, the supposedly poor material these groups constitute for building the Indian Church, the obstacles which their conversion was believed to put in the way of winning the higher castes to Christ, and the belief that the religious needs of the individual are obscured and his development as a Christian retarded by his inclusion in a mass movement. These objections represented a conflict of experience as well as of opinion. To Christian workers seeking to know what they should do in the matter of encouraging or discouraging mass movements came many stories of spiritual revival and triumph, but they were largely offset by accounts from other areas, or even from the same areas, of disillusionment and defeat.

Furthermore, in every area where mass movements had taken place, problems had arisen, which challenged, where they did not baffle, the faith and administrative abilities of Church and Mission. This called for the study quite as loudly and insistently as the former consideration. Missionaries and Indian Christians, charged with responsibilities in connexion with mass movements, felt the need of information as to what others in similar situations had done and with what results. The lessons of experience which they so badly needed were not available, being locked up in denominational or geographical compartments.

In the spring of 1930 the Institute of Social and Religious Research, of New York City, undertook to provide funds on certain conditions which the National Christian Council were able to accept, and the study was inaugurated in the following July. Representative areas were selected and intensively studied with the aid of a carefully selected staff, including local and outside men and women, Indian, British and American. Economists, sociologists, psychologists and Church administrators were included among the investigators. Records were made about more than 4,000 households of people who had come to Christian faith in one or another of these mass movements. Some of these records contained as many as 350 entries. Particular attention was given to the assembling of information about mass movement converts from their non-Christian neighbours.

Twenty months were given to the collection of data, almost a year to transcribing, summarizing, analyzing and correlating, and eight months to interpretation and writing the report. The chief conclusions and the recommendations constitute the closing chapter of the report and, of course, no adequate summary can be given here. It may be said, however, that the spiritual validity of mass movements was abundantly proved by the data assembled, and the conclusion was reached that for vast numbers of India's people mass movements offer the most natural way of approach to Christ. Weaknesses were discovered and reasons for some of them were clearly revealed. No weakness was discovered in all areas studied except such as are common to all sections of the Church everywhere. Neglect of personal religion, the bringing into the Church of caste barriers, and the arrest or retardation of growth after being recognized as Christians, appear to be the chief dangers attending mass movements, and every one of these has been overcome in one or more of the areas studied. Of the causes of weakness in the Churches that have grown out of mass movements, the following are prominent :

1. Under-estimation by missions of their responsibilities.
2. Inadequate adaptation of methods of work to the peculiar needs of these communities.

3. Low standards of expectation and inefficient administration.

If the work of missions aiding these movements were everywhere brought up to the standards of the best, and the lessons learned were applied to the work in every area, very great improvements would be made and the achievements through mass movements would be vastly increased.

With the publication of the report the project as originally planned was completed. But long before that time the National Christian Council had decided that the study should be extended in order that the conclusions and recommendations might be presented to Churches and missions and to informal gatherings of interested people in all parts of India. It was felt that their significance for those bodies should be thoroughly discussed with a view to the revision of policies and programmes in order to ensure, if possible, more fruitful work, and that supplementary studies might be made of situations presenting special difficulties or unusual promise.

The Institute of Social and Religious Research was, by this time, facing the necessity of discontinuing its activities owing to the withdrawal of financial support, and was unable to grant assistance to this further effort. In this situation Mildmay came forward with a grant which, with the aid of the Methodist Episcopal Board of Foreign Missions in the first instance and later of other missionary societies, has made it possible to continue. Eighteen months have now been spent in this second stage of the study and this is a convenient time for a backward look and a consideration of what has been done.

We have first to give thanks for the way in which the report has been received in India. The estimated demand for copies was exceeded within four months of the arrival of the books in India and it has been necessary to publish two special Indian editions. Invitations to present the findings and confer regarding their application to particular situations have come from all parts of India and from almost every major Protestant Church and mission. It has been impossible, hitherto, to accept even one quarter of these

calls. Still more encouraging has been the insistent plea from many missions for study of situations where the Gospel has been preached for many years with little apparent result in terms of conversion, or where movements toward Christ once took place but have been followed by years of declining interest.

A number of missionaries and Indian Church leaders have accepted the findings in the report as a sufficient explanation of their lack of success and have begun to work on new lines with early promise of good results. One missionary, after learning of what God had done through mass movements in different parts of India, prayerfully considered what class of people in his district were most likely to respond in large numbers to an invitation to come to Christ, and he went to them at once with a new definiteness and faith. Almost immediately he discovered such responsiveness as he had not met with before in the whole of his ministry. Within three months of his first approach to these people, a large group of them was asking for admission to the Church on profession of faith, and telling their relatives and fellow caste men of their new joy in Christ. A movement of much promise has begun, and five village groups, totalling more than 400 people, have been baptized.

Another missionary, who had been afraid to accept a large group of aborigines because he did not understand the operation of group action in religion, found in the report of what had been achieved through mass movements of the same tribe in another district the encouragement and understanding he needed. He therefore received them, with the result that they have made an excellent beginning in the Christian life and he feels that the hopes and purposes with which he came to India are being realized.

Yet another missionary had refused to allow a group of sweepers to come into the Church because he feared that their admission would keep out higher caste people whom he was eager to win. Through the report he was led to see the wrong that he was doing and at once changed his attitude toward the sweepers with the result that almost

one hundred of them have been converted and he is having happy fellowship with them.

These responses of individual Christian workers to new light, however, mean less than certain developments affecting entire missions and groups of missions. Of these latter a number of instances could be mentioned, but we will refer to only one. When the report of the study was presented to the Mid-India Christian Council, one question seemed to take hold of the minds of all present, namely, why have similar results not been achieved in Mid-India? Few areas in India have been so well provided with missionaries and other agents of missionary work as has this area. The population in Mid-India also includes an unusually large proportion of the sort of people who have been won to Christ through mass movements, yet the area has been among the least fruitful. Mission work has been directed very largely to institutions and rural evangelism has grown less and less fruitful.

Considering these facts, the Council appointed a Mass Movement Committee with instructions to study the records and opportunities in the area and see what could be done to effect a radical change. This Mass Movement Committee has been very active. It has published a weekly bulletin for the Churches in the area, held a combined Conference and Retreat for three days, arranged for a two-months' study of six sections of its territory, where it believes signs of potential mass movements exist, planned a re-distribution of forces to take better advantage of the openings which God has made for evangelistic advance, and reached a number of definite convictions concerning the programme which God would have the Church and Missions in Mid-India to follow.

Among these convictions are the following :—

1. That co-operation in evangelism is an urgent need.
2. That the resources with which God has entrusted the Churches and missions are for the building of the Church as a whole and should be used regardless of separate denominational considerations.
3. That the occupation of territory is of secondary importance

and that evangelistic forces should be kept mobile so that they can be employed where there is the best prospect of achieving results.

4. That converts should be urged to win their relatives and those with whom they have been associated in caste or tribe, and that the resources of missions should be used to reinforce their witness to Christ; in other words, that evangelism should be directed along natural social lines.

To people who have not been personally acquainted with the situations prevailing in missions in many parts of India, the importance of these convictions may not be apparent. Such will be helped to understand by the information that evangelists have often been employed in one district, trying in vain to persuade people to hear the Gospel, while in an adjoining district people have been asking in vain for instruction. Responsibility for this has not been due to denominationalism alone, for it has often happened within the same mission.

Probably the chief cause for this inefficient employment of resources has been the too-early acquirement of property. Because missions have developed property in certain places, evangelists have been kept there when the people of that vicinity were unresponsive to the message and people of neighbouring territory were clamouring for it. Many Mid-India missionaries now see the need of mobility of evangelistic forces so clearly that they are offering to send help from their areas into the regions where movements are developing, even though that means the disregarding of mission boundaries and the sacrifice of denominational interests for the good of the larger Church.

Likewise, the emphasis upon the winning of relatives and caste associates of converts is more important than may appear. The tendency has often been to try to protect the convert from influences that are regarded as a menace, by separating him from his relatives and all old associates. Many of the greatest in-gatherings of the Church in India have been brought about by the refusal of new converts to accede to the demands made upon them to come out from among their people in a social sense. They have

insisted on going among their people to tell the glad tidings, and, instead of suffering from the influence of their non-Christian environment, they have won their fellows to Christ. Spiritual life does not seem to thrive when it is 'protected' by isolation, but when it is promoted by witness-bearing. A new convert feels very much a stranger among people whom he has not known intimately before his conversion and whose social patterns are unfamiliar and often distasteful to him, and if he can win people of his own community to Christ he is likely to find a deeper and truer Christian fellowship with them than with any others. City churches in India, made up, in the main, of people who have had privileges far in excess of those enjoyed by mass movement groups in the villages, are very often less harmonious, and so know less of fellowship in Christ.

Thus far, three supplementary studies have been conducted; two minor ones, limited to small areas, and one major one, covering a large part of the Telugu-speaking region of British India and Hyderabad State. The first of the minor studies took place in the Belgaum District of the Kanarese-speaking region and was made at the request of the Methodist Episcopal Church in order to help to determine the line to be taken in view of a severe loss of income. Here we found a mass movement of immense promise, languishing because of an inadequate programme of worship and primary education. The second study was made in the villages to the south of Calcutta at the request of the Managing Committee of the London Missionary Society, and of the Bengal Mission of that Society. In these villages more than a hundred years ago a mass movement began with a remarkable out-pouring of the Spirit of God. Hundreds were converted and it seemed as though a revival had begun which would make that part of Bengal predominantly Christian in a short time. Then ensued a series of tragic occurrences that brought the movement to a standstill and robbed the Church of most of its vitality.

A second Protestant mission invaded the area, followed soon by a third, and then by the Roman Catholics. Fifty

years or so later a fourth Protestant Church came in. Issues that had divided the Church in western countries were imported, controversies about apostolic succession, mode of baptism, Church polity, *et cetera*, and, what was perhaps even more devastating in its effects, these missions brought financial resources for the support of the ministry and relieved the local converts of their responsibility alike in regard to finance and programme. In the atmosphere of competition thus introduced converts learned to evade responsibility and spiritual life became anæmic. Two of the Protestant Churches responsible for this sad state of affairs have recently withdrawn, but in a majority of the villages we visited there are still two or more Christian Churches, and the blight of unrestrained denominationalism is still very much in evidence.

The problem here is to develop among the local Christians a strong Christian consciousness, and a sense of responsibility for extending the Kingdom. The record of the past years cannot be erased, but, with the happier relations now prevailing, it is possible to hope that an era of co-operative effort will soon be begun which will counteract some of the harm done in the past by these divisions. It was encouraging to observe with what ability and devotion the present staff of the London Missionary Society is tackling the problem and to note the eagerness and appreciation with which they seized upon the help brought from the study of the experience of the Church in other areas.

Now we come to a brief report of the chief supplementary study of this period, namely, that of the unprecedented revival developing in the Telugu field. Here we are concerned with mass movements in no fewer than forty-five different castes and tribes, all following upon highly successful movements in two depressed castes. The results of this study will be recorded in a book to be published early in 1936, the title of which may be *Christ's Way to India's Heart*. In any case the title suggested indicates a conclusion which it is very difficult to escape. We have interviewed almost a thousand converts of the

middle and higher castes in this area, and their testimony indicates clearly that they have been profoundly influenced by the transformation in the character and the enrichment in the personality of the Christian converts from the depressed classes in their own and nearby villages. The centres of the revival among the caste people are the places in which the most thorough-going changes have been wrought in the character, outlook and mode of living of the earlier converts.

'What influenced you to become a Christian?' we asked a middle-aged physician who had been baptized a few weeks earlier. He replied, 'I was first led to investigate Christianity by meeting an Indian minister on a cross-country journey in a motor lorry. We talked for two hours and I was surprised at his rich culture and charm. I thought I had never met another man so interesting and delightful in every way. Then I asked him about his caste before becoming a Christian and was amazed when he told me that he came from one of the lowest castes in the country. That puzzled me and I said that I would try to find out the secret of how a despised outcaste could be re-made into such a man as this minister. I bought a Bible and read the Gospels of Mark and John, the Acts of the Apostles and several of the Epistles of Paul, and felt that I understood the secret. Then I began to investigate the Christian converts in my own village and found that the same transforming process was going on in them. This led to my conversion and I am hoping that all my relatives and friends will be converted. None of them can afford to get on without this power of Christ in their lives.'

A young Brahman told us that he was converted through the influence brought to bear on him by a servant from one of the outcaste communities of his village. This servant was with him in his father's field at night, protecting the ripening grain from wild animals, when he became hungry and ordered the servant to steal some fruit from a neighbour's garden. The servant boy refused, saying that he would not steal even when ordered to do so. He threatened, then entreated, but the lad persisted in refusing

to steal. Then he remembered that this boy's caste-fellows had been notorious thieves until they were converted to Christianity several years before, and began to wonder how this had been brought about. Within a few weeks he began to attend church in the outcaste quarter of his village and when his caste-fellows protested he contrasted their false claims in religion with the reality he found among the Christians and sought and found that reality for himself.

A depressed class girl attended a Christian boarding school for several years, then was taken out and married. A couple of years later she was a widow. A Hindu landowner of prominence and wealth employed her as a servant to his wife and widowed daughter. She taught her employer's daughter to read, using the Bible as a textbook. The daughter was imbued with Christian ideas, and when her mother, who was intensely idolatrous, organized a big sacrifice of animals and worship of idols she was so distressed that in protest she declared her Christian faith. To her surprise, after the first outburst of anger had passed, the mother began to study Christianity. This led to the conversion of the entire family and through them to a revival that has already extended to half of the high caste homes of the village.

These are not rare happenings but are typical of scores of experiences that were told to us during this part of the study. These conversions are bringing to the Church many new problems. When high caste, egotistical employers join the Church of their long-despised servants, problems of relationship inevitably arise. The masters have to resist a strong natural disposition to assert their control of the Church ; the servants to resist a no-less-strong disposition to take advantage of their opportunity to rule in the one sphere where they meet their masters on equal or better terms. In these conditions it is not surprising to discover a tendency on the part of high-caste converts to seek baptism as a sign of their recognition as Christians, but to refrain from any active association with the Church. The study was undertaken chiefly for the purpose of discover-

ing how the numerous problems are being handled and with what results. Already, policies are being revised in line with lessons learned, and it is hoped that when the data gathered have been exhaustively examined other lessons will be learned which will result in greatly improved work.

Indian Hill States in Need

GEORGE HART

THIS is an account of one attempt to reduce the number of Indian States (usually called Native States) which are without the Gospel. There are 500 of these without a resident witness. Those which we shall mention are Hill States in the Punjab. To show general conditions, let us say something first about a residential station around which evangelization is being carried on.

Around this station little groups of houses are found here and there, and anon something like a village. It takes some tramping to visit thoroughly, but the people have to be reached. Every means is devised for convincing and converting, for we would not be slack. As we go out in the morning we pass the local temple and hear sounds like children rattling tin cans. 'They are wakening their gods,' says an evangelist. We who know the living God whose ear is ever open to our cry feel constrained anew to get the knowledge of Him spread abroad. We climb 1,500 feet on this occasion, but the incentive "over the top" makes this seem a pleasure. In an open space, amid some farm houses, after a few calls by the missionary, which carry far in the clear air, men begin to appear. The women come too, for these hill women are not quite so retiring as those of the plains. So they come and we are glad. As the message proceeds we notice a late-comer hurrying to hear it. Sounds had reached him, and he knew we had come again with the Word of Life. He evidently wanted to miss nothing.

Truly this is a religious people, but it will take something very persistent to break them from their age-long super-

stitions. 'Nothing shall be impossible'—it never has been impossible, anywhere. And the people here listen. One wonders if our forefathers in pagan Britain gave so good a hearing. We saw two of the 'almost persuaded' yesterday. One asked for prayer that Christ might become as real to him as He is to us. We spent some time with him with what seemed to be good results. This individual work has great possibilities, and was the chief method of the early Christians.

And now a contrast. Last Sunday, as we started out, we saw some men making idols of clay. We went down to where they were and asked if these things were really for worship. While we were speaking, a voice hailed us from the road above, for an Indian does not stand on ceremony if he wants to know something. At first the man enquired why we should wish to keep anyone from any object of worship, but, after being answered, I think I see him yet, scrambling down the bank, saying, '*I* should like to know anyone who can lead me to God.' We did our best. He was a Sikh and had newly come to the district. We shall follow up the impression, for it was plain that what impressed him most was our clear testimony that this Jesus which is called Christ had brought definite peace to our souls, and such assurance, which no 'religion' brings. We have to insist that we are not merely bringing to them 'another religion,' but the one and only salvation. This cannot be too clearly stated, or too often, for the effect on them is noticed over and over again. We had some notable decisions in this place.

'I would not like to climb that mountain to pour milk on it,' said a friend, as he walked along with me. He had climbed it on a previous occasion, to get among the Indians at one of their religious gatherings, and was gone for about eight hours, doing his best to bring them to Christ. But what was on his mind when he remarked about going up to pour milk on it? On a previous day we were out among the villagers round the base of the mountain, and heard that in the afternoon a trial was to be held in the open before an idol. A man had lost three sons in

one month, and the gathering was for the purpose of finding out why the god was angry, and what was to be done. We went at the appointed time, and shall never forget the scene. The bereaved man sat among the crowd of leading men from the villages.

We wondered how the idol could declare his mind, and we soon found out. The priest of the little temple containing the idol got himself into the state of a spiritist medium, though not losing consciousness. Shaking violently and constantly, he began in a shrill voice to speak from the 'god.' Very plainly it was from the devil. First, the bereaved man was told that he must bestow two goats and some money to ward off further evil. Eventually this was brought down to one goat and a rupee-and-a-quarter. Perhaps the god knew what he could pay! Amid all the babblings of the medium that afternoon—in which the chopping and changing of his commands made it plain that the 'father of lies' was at work, deluding him and his hearers alike—one thing seemed clear and that was that the god was angry with the district because the people had departed from the custom of their forefathers who used to climb the mountain and pour milk on the top of it every time a calf was born. This would have to be resumed.

Opposite the medium, plying him with questions, sat the priest of another temple on the top of the hill. Whether the foolish sentence had to do with his promptings, so that profit would come to him from the pilgrimages to the summit when calves were born, can be left to the reader. Certain it is that the results of the two declarations that afternoon, one on a bereaved man, and the other on the community, went to the furthering of idolatry. The whole episode was a spur to us to do everything possible to rescue these benighted people, though it is shameful that people in our own enlightened land have begun the medium business too!

The work here has been wearing down opposition in a wonderful way. The people were suspicious at first, and wanted none of our Gospel. Now we can go anywhere with acceptance, save among such a gathering as we have

described. When we were seen approaching, men came and barred our way. One said, 'If this were a marriage, you might come very happily and preach, but this is a special affair.' This was true enough, for the other day a whole marriage party called on a Bible woman in our Salogra premises, saying, 'We could not ask you to take the trouble to come to us, we have come to you to hear your words.'

Across the road from the mission hall sits a fakir under an arbour—a 'holy man.' Alas for the holiness! our evangelist found him the other evening drunk and swearing. This evangelist is the son of the Bible-woman just mentioned. His work, like his mother's, is telling. He is a tireless tramper with the Gospel, thinking nothing of a five or six hours' spell. He is now sought out by men, notably Sikhs, in the mission hall in the evenings. A gentle, quiet man in private, his liberty of speech when he gets on the Great Theme is very fine.

With regard to other parts of these Hill States, a recent tour showed us their needy condition. Our starting-point was thirty miles from the last place mentioned, and we did a round of 150 miles through various States. We shall refer to these by numbers for obvious reasons. The travellers were two of our missionaries in charge of this region and the writer. Our mode of travel was on foot, our baggage on mules. Nowhere in all our journey did we find any open enmity to the message. Many a time there was an intense hearing, everywhere need, but nowhere any settled witness until we came to the last State on our list and found our busy evangelist, himself an ex-Mohammedan. A real convert from that faith often makes a successful and persistent witness. Of this we had good evidence.

All along the way we looked for opportunities. Here is a postmaster of a chief village a few miles from our starting-point. He tells me he has 'a great respect for Jesus Christ.' He is typical of many of the better educated Indians, who, for one reason or another, have dipped into the Bible and seen a Person who strangely attracts them. It may be that they have read to see why we worship Him,

but not until they worship 'in spirit and in truth' will they know Him and find life.

The next case is a contrast: a Hindu Sadhu with plastered brow, 'searching for salvation,' he says. He has never heard of Christ. He cannot read. We find that he is hoping for something in the next transmigration—that blight on the mind of India. In a word, they believe that their souls must go through innumerable other bodies and then go out they know not where, when they have thus purged their own sins. To shorten the process, or to have better re-births, is their one hope. We do the best we can for the poor man. The next is a similar case: an old priest doing *Puja* (worship) at a temple at B——. He says he has three years more before the fulfilment of a vow, and then he hopes to find peace. Again we speak of the peace of God, through Jesus Christ and Him alone, but often and often he will have to hear that before it dawns on him. This is a tour of investigation to make arrangements so that such will hear and hear again. At a bend in the road to S——, the missionary's wife is speaking to a group of Tibetans, and the missionary to some Hindus. The Indians are much impressed by the fact that the Mem-Sahib can speak Tibetan.

And now we enter No. 1 State, and find the officials more than friendly. The missionaries came here once before and found an open door, and so it is again. Not only is every facility given for the preaching of the Gospel, the head-men all attending, but the missionaries are made welcome to come and stay at any time, and as long as possible, in free premises. The ripeness of this place, from which many villages can be reached, is very striking, and we ask most earnest prayer for it. Just call it 'No. 1,' and God will know where it is.

The way to No. 2 is memorable, for before getting there, we cross two heights nearly as high as Snowdon. This is a smaller place, and we do not linger except to give some tracts and sell some Gospels, for larger places lie ahead. Small or great, they are utterly without the light until we bring it.

No. 3 is an important State. As before we are put up in the '*Dak* Bungalow' (Rest House) for passing Europeans. Whether with, or without, the aid of a lantern, there is a good hearing for the Gospel. The need again is very great. We visited a large village a couple of miles from the town, and while the preaching was going on we looked beyond the listeners to the temple just behind and saw a priest pouring water on an image engraved on its wall, while to the left we could see a man walking round a 'sacred' peepal tree, for some supposed benefit.

No. 4 State, twenty-five miles farther on, is the largest of the group we have visited, having 100,000 people, and is a strategic centre. Our busy evangelist meets us long before we get there. In B—— itself we find that he is much respected, though he had encountered bitter opposition at first, the Hindus even refusing to let him have water. He behaved patiently and has had no more trouble over this. There are numbers of Mohammedans in this State. It is a mixture of pleasure and pain to go round; pain in seeing the need on every hand, and pleasure in doing something to help. As we can spare a longer time to stay in this place we cover considerable ground.

Trekking in India bears its own reward, taking one to places where there are no roads, revealing the need, and giving opportunities of witness which may reach far and wide. For instance, at a village at the entrance to the State, where an audience of fifty quickly gathered, we found on enquiry that there were men present from places as far apart as Rampur and Baltistan (a distance of nearly 500 miles) for the Indians are great trekkers too. Who can tell where the seed of the Gospels sold and the earnest preaching may take root? Many are the stories which missionaries can tell of cases where a tract has been the means of a striking conversion, and numbers of these in different tongues were given away. The priest of the village took one of our Gospels.

Then we come to the village of D——, and we look on in astonishment at the scene before us. A visiting Hindu priest or pundit (teacher) has come, and has been asked to pray for

the health of an ailing woman His price is to be the weight of the woman in Indian corn, and, sure enough, after the *mantras* (sacred phrases) have been said over her, she sits on one side of a huge farm scale and bags of Indian corn are put on the other. The missionary tells the pundit that he is robbing in the name of God, but he only smiles blandly. When we come to the same place eleven days later we find the woman no better.

Another scene: two ash-smeared and almost naked *Sadhus* (holy men) are lying by the roadside. What a sight they make! Our hearts are moved with pity at the delusion of these men, making for far away Hardwar, and hoping by their very discomfort to please some kind of god. Now comes a contrast. It is worth a few miles of walking at the other side of the State to visit a promising Sikh household. We are struck by its cleanliness and by our kindly reception by its inmates. There is a reason, the man is regularly reading a Hindi Bible supplied by the workers, and is not far from the Kingdom. The evangelist sells Gospel after Gospel on the way back. This sowing of the seed will not be in vain. God says it will not.

Next day we cross the river by ferry—an inflated buffalo skin, rather cramped but quite safe—and find a fine group of earnest listeners. 'Why don't you ask us for bread and money as our *Sadhus* do?' asks a woman, adding, 'And they do nothing for us either.' She follows us to the next village to hear us again. We ask our readers to pray for such people as these, who entirely depend on our prayers, and all that prayer brings, to give them Life.

There are 500 States in India, like these 'samples,' still practically untouched by the Gospel.

A Christmas Incident from China

A country Christian whom I had not seen for many months came to say good-bye. He has been working in Tsinan, the capital of Shantung, pushing a barrow of coal. When he could get permission (which was only very rarely) he went to Service on Sunday. On Christmas Day he specially asked to be free to attend Service. He found it difficult to get permission, so saw the manager who asked him what advantage it would be to him to keep Christmas Day. He replied: 'Would you not like to see your children on your *birthday*? Christmas Day is the birthday of Jesus and I must go.' The manager then gave him permission.

Critical Days in Germany

'Der Beobachter'

'THIS is the turning point,' we all said, not without a sigh of relief, when it became known that the General Synod of the Confessional (*Bekenntniskirche*) had been able to meet unhindered in Augsburg, and that the Minister for Home Affairs had sent an official observer.

We felt sure of this when news came that all clergymen had been released from the Concentration Camps, and that the Prussian High Court of Administration, acting as a Court of Appeal, had cancelled Professor Karl Barth's dismissal. We felt rightly, it seemed to us, that, as the Minister for Home Affairs himself had publicly said, we might hope for a speedy settlement of the Church dispute. Instead of this, however, we were dismayed to learn that the 'Observer' had in his pocket a document empowering him to dissolve the Synod; that the measures against Confessional clergymen, such as suppression of speeches, evictions and arrests, had by no means been withdrawn, and that Karl Barth, after winning his case, had been retired according to Paragraph VI of the 'Rule for Re-instatement in the Professional Civil Service,' although in its actual meaning this Rule is directed only against politically objectionable officers.

We might well have spared ourselves both hope and disappointment. We learned one thing from the whole story of the Church dispute, namely, that to know only the immediate facts is to know nothing, and that it is necessary to know the underlying principles in order to form any true estimate of the situation. As soon as the full implication of events is seen one remembers not to rejoice too soon or to fear prematurely.

All who wish to form a reliable opinion on the relations between State and Church in present-day Germany must never lose sight of one dominating fact, namely, that the dispute between the State and the Evangelical Church is fundamentally a struggle between two spiritual authorities;

on the one hand the Nazi doctrine (*Weltanschauuing*) and on the other the supremacy of the Word of God. Of course, this struggle between the world and the Word has always been present and always will be. Yet, while it is inevitable, there is no need for a Church dispute in any well ordered State. It is the peculiar feature of this dispute in Germany, however, that both authorities claim complete and unquestionable control. In other words, both demand the whole faith and the unconditional submission of the people. 'Religion' confronts Religion.

For the first time in centuries the Christian Church, as mandatory of God's Word, finds herself again opposed to organized powers which on their side regard themselves as mandatories of another totalitarian claim on the whole soul of man. It is this which has brought about an open fight. The totalitarian claim of Nazi doctrine is wielded by a party so powerful and extensive that a collision with it must mean for the Church a fight to death, at any rate so far as her organized existence is concerned.

We may well hesitate in asserting that this anti-Christian totalitarian claim coincides with the State. Yet, if we consider the German News Office's very full report of the motives which led to Professor Barth's final dismissal as the Government's last word—as it all too clearly appears to be—then the driving powers behind the unconditional totalitarian claim would certainly seem to be identical with the State. If this is really so, then its consequences are immeasurable, for this would mean that to-day in Germany we are on the eve of a disastrous struggle between the State and the two great Christian Churches of that country. Such a struggle must far surpass any previous struggle in the gravity of the principles at stake and in its inevitable ruthlessness. Yet it is difficult to believe that the Government is really prepared to plunge the whole nation into that kind of disintegrating struggle at a time when it needs, more than ever, to combine all its forces in order to carry out its extensive programme of reconstruction.

But the State, far from making possible that peace which it continually asserts it desires, continues to push

matters to extremes. The words of the Minister of Education on the day of Professor Barth's final dismissal, 'We do not desire a struggle between State and Church,' can only mean that there will be peace when the Church unconditionally submits to the State. The State seems incapable of realizing that the Church can never submit herself in her spiritual affairs to its dictation, and that, by its action, it is precipitating an inevitable conflict.

For a short time an effort was made by the Faith Movement of the German Christians to bring about a compromise between these irreconcilable opposites, the Nazi and Christian totalitarian claim. But the question at issue was completely misunderstood when it proposed this unexemplified self-delusion: 'An unreserved attitude to the Gospel on the one hand and an equally unreserved attitude to the German nation on the other involves no contradiction.' We have this other statement, 'The Nazi Revolution has instilled into the German people a feeling of unity which equally justifies both faith *and* nationality.' In this Nazi doctrine of 'Blood and Soil,' there is set forth an idea of the creation of human life which, people are taught, provides an unchallengeable basis—a basis approved by God and from which Nazi-ism and Christianity appear to be, if not actually one, then two sides of one and the same thing.

This fantastic notion has given rise to extremely grave events since the moment when the 'German Christians,' encouraged by the State, took affairs into their own hands within German Protestantism. We say 'German Protestantism' for the German Evangelical Church was never with them. Everyone knows that thousands of punishments have been inflicted by the German-Christian Bishop, Ludwig Müller, and his supporters on those clergymen who, by reason of their faith, could not recognize this German Christian synthesis of Nazi-ism and Christianity. Equally well known is the perpetual unrest in South Germany, the repeated use of S.A.'s and secret police and the numerous press restrictions and confiscations. The great synods of Barmen, Dahlem and Berlin have given

emphatic expression to the Church's opposition to the oppression exercised by this political heresy.

The 'German Christian Movement' has, on the one hand, ended in the declaration of a schism between 'German Protestantism' and the Evangelical Church, and, on the other hand, in the creation of a German-Christian sect, led by the so-called *Reichsbishof* who repudiates all other religious authority.

It is necessary here to point out the anomaly that the State, in spite of the great support it has given to the 'German Christians' as the pillars of the State Church, has nevertheless continued to assert its absolute neutrality in Church disputes. Moreover, the verdict of the public courts has always been favourable to the Confessional Church 'opposition,' and this has made her fight considerably easier.

Up to the end of 1934, the Nazi totalitarian doctrine was not so ceaselessly upheld as is sometimes imagined. The wider 'German Faith Movement,' however, has come more and more to the front during 1935, and the attitude of the State towards it has shown more clearly its acceptance of the complete totalitarian claim.

What is this 'German Faith Movement'? The report of the Prussian Synod* to the congregations thus characterizes it, 'In this movement the racial-national *Weltanschauung* becomes a *mythus*. Blood and race, nationality, honour and freedom become idols. The new faith in an "eternal Germany" which this new "religion" puts forward replaces the belief in the eternal kingdom of our Lord and Saviour Jesus Christ.'

Just as the 'German Christians' are the organized power *within* the 'Church,' desiring to help the Nazi totalitarian claim at the expense of God's Word, so the 'German Faith Movement' seeks the same thing *outside* the Church in clear and open contradiction to the Christian confession. This is, at any rate, decidedly cleaner and more honest.

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* 5th March, 1935.

From the beginning, the idea of having two divine revelations within the Church, the Holy Scriptures and the 'Call of the Blood' was abandoned. It was, therefore, declared quite clearly that divinity for Germans can only be found, if at all, in the German man (creature). The absolutely 'foreign' Christian revelation, foreign because originating with the Jews, is emphatically rejected.

This conception of the eternity and religious importance of the German man serves to explain the origin of the idea of the State as the highest earthly power. The meaning and purpose of the State is quite definitely to guarantee the maintenance and furtherance of the German man, German blood and German soil. But, in order to do justice to this task in all aspects of German life, the most extraordinary authority is needed—totalitarian.

Since, on the other hand, the present State, or more exactly, the present leader, visibly represents the embodiment of this idea of the State as well as of the German man, the most audacious identification becomes possible. 'Hitler is Germany and Germany is Hitler,' said Rudolf Hess at the *Reichsparteitag* at Nürnberg in 1934. 'We have a tremendous faith in the thing that we ourselves are,' said the Youth Leader, Baldur von Schirach, at the Youth Festival in 1935.

This is the reason why the most daring imprisonments have taken place in Thuringia where Hitler is often spoken of and written about as the 'Saviour of the Germans,' the re-appeared Christ. If, therefore, the supreme purpose of the State is to serve the 'external German' man (in Nazi language: blood, soil, race, nationality), and that man finds his visible representative in the State, then it is easy to see how strongly opposed that kind of complete autonomy is to the idea of the Apostle that the ruler is 'the minister of God.'* By this conception of the German man, the State ministers to no one but itself and knows no higher authority than that which it bears in itself.

The State has not thus far spoken so precisely and

* Romans 13: 4.

unequivocably about itself—especially when addressing the churches. For the present it is the 'German Faith Movement' which declares this doctrine quite undisguisedly. Accordingly, in the message already mentioned, the Prussian Synod has expressed itself thus: 'Obediently and gratefully the Church recognizes the authority of the State as founded on and limited by the Word of God, and, therefore, she cannot accept the grave totalitarian claim which the *New Religion* attributes to the State.'

The State, however, tried to prevent the reading of this message by arresting 500 Prussian clergymen and sentencing 400 more to detention in their own homes. These measures, however, were very soon withdrawn and the message was eventually read without hindrance. Thus, the State continues to hesitate to insist on the avowal which it had made when it first intervened in favour of the 'German Faith Movement.' Its action may be said to be illogical, but an irreconcilable clash was avoided.

The fact has been emphasized that the State in its declarations and attitude towards the Church has always shown a certain understanding that its totalitarian claim must retreat, so to speak, before the Church walls, without capturing them. Nevertheless, it has become clear that the State will not allow these walls to check the progress of its totalitarian claim. The position of the State is, therefore, self-contradictory.

It was, therefore, of supreme importance to discover whether the State, in view of its attitude, was prepared to recognize the *true* totalitarian claim of the Word of God, a claim exceeding all other claims and one which the Church must unflinchingly declare.

The purpose of Professor Barth's refusal to swear the oath was to make this clear. He refused to swear allegiance to one whose authority was unrestricted by any higher power, and asked to be allowed to add the words, 'So far as I, as an evangelical Christian, can.' By this he wished to make quite clear that 'the duty to the leader, Adolf Hitler, could only have, for the evangelical Christian, a meaning fundamentally subject to God's Word.' The

State replied to this request by temporarily suspending him from office, but later changed this to dismissal.

During this period the Confessional Church had adopted an attitude towards taking the oath similar to that of Professor Barth, and this made it possible for him to offer to take the oath without insisting on personal reservations, seeing that the Church had stated what *it* understood to be involved in taking the oath.

It is noteworthy that all the Roman Catholic officials in the Empire had been enabled to swear the oath in its appointed form because their Church declared publicly what it understood the oath to mean for its members. It had not been easy for the Confessional Church to define its attitude in this matter as this could only be one opposed to the State. But, as has been seen, the 'temporary management' of the German Evangelical Church did make clear, while rejecting all 'political' reflections, what it considered to be the Christian interpretation of the oath

The declaration of the Union of Reformed Congregations of Germany, however, took up the challenge of Professor Barth's action much more decisively when it informed the Minister of Education that 'the decision of every single evangelical Christian in Germany, through their allegiance to God's Word, cannot be other than that which was reached by Professor D. Karl Barth.' So, too, the Prussian Synod in March, adopted the same standpoint while Professor Barth's appeal was still unanswered. It declared, 'The oath finds its limitation in the fact that God's Word alone binds us unconditionally.'

On the 15th June, the Court of Appeal, without considering the religious background of the case, decided to impose a fine as a suitable punishment for Barth's unruly attitude, and cancelled his dismissal. The question may be asked as to whether there was here a recognition of the Christian totalitarian claim, a respect for the Apostle's rule, 'We ought to obey God rather than man.'* Not at all! A German supreme court had once again administered justice.

* Acts 5 : 29.

That was all. But the real decision had not yet been reached.

This was given in the decree of the Minister of Education on 22nd June, which declared that in spite of the favourable result of his appeal, Professor Barth must be placed on the retired list as he was not in a position to fulfil the first requirement expected of every State official to be 'at all times and in all circumstances responsible to the Leader and to the State.' It was said to be a matter of indifference whether a person took offence from religious or other motives: indifference! that was just the point that had to be cleared up. It had now become plain that the State, after putting aside all other authority, even that of the law —was not willing to grant exception to the authority of the Word of God. The 'German News Bureau' tries to gloss this over by stating, 'Barth's religious convictions have had no influence on the minister's decision.' 'Exactly,' the Church ought to have answered, for that is just what she cannot tolerate, that a protest founded on God's Word should be treated like any other 'general view-point.' But will the Church say that? She could have said it very clearly by herself offering Professor Barth an office. Owing to a regrettable lack of understanding and to the indecision of the 'temporary Church Management' this was not done, and Professor Barth meanwhile accepted a Chair in Basel University. This was the last great service which he could render to the German Evangelical Church. He staked his whole position, not only by his word, but by his acts in making clear to her the situation in which she finds herself in the conflict of rival totalitarian claims, now, more than ever, irreconcilable.

The inevitable clash has now taken place in Germany. Dr. Kerrl has ordered the suspension of all publicity of opinions and activities of the Confessional Church and proposes to deprive it of all legal rights within the German Evangelical Church. The 'new' religion which repudiates the Christian faith has now a clear field, and the evangelical faith will have to fight for its very existence.—EDITOR.

Church Planting in Madagascar

W. Kendall Gale

CHAPTER III

CONTINUANCE

THOSE who have read the two preceding articles on this subject will probably ask, ' But how do you work these new causes ? ' Strictly speaking, I do not. I cannot visit them more than once a year at most. ' Because the people are so terribly ignorant, are not these new causes still-born ? ' Now it is an extraordinary thing that they are never still-born, neither do they die—with very, very rare exceptions. They may not flourish for years ; they may be, as the Malagasy say, *tsy maty, tsy velona,* ' not dead, not alive,' but they rarely, if ever, expire. Why ? They have met an elemental need—' Thou hast made us for Thyself and we cannot rest until we rest in Thee.' I repeat ; never have I been anywhere in heathen Madagascar, or faced a crowd of the rawest savages, without an acknowledgement that what was taught was right, something unquestionable because self-evident truth. *Eny, marina izany,* they exclaim ; ' Yes, that is true ! '

Here I wish to mention something which startled me and drove me to very serious reflection. It is my practice to gather all the information I can about the customs, beliefs and histories of the various villages and regions where I am working. Pastors and evangelists are asked to interrogate the people (without being inquisitive) and to write out the material for me, knowing that what prevails in this area is likely to be true of others I have before me one such account ; I will translate parts of it.

When an inhabitant of Mandanivatsy wishes to fulfil a vow he has made to the spirits, he visits the sorcerer to enquire which will be a lucky day. Being told, he pays his fee and then goes round the neighbourhood, telling the people that he is about to fulfil his vow, and asks them to attend on a certain day. The day arrives. He selects the finest of his oxen and leads it to an ancestral tomb,

where the ox is thrown and bound. Then a chief makes a palaver announcing the reason for the gathering, for everybody is assembled for the ceremony. The chief in a loud voice exclaims : ' So and so is going to fulfil his vow to the spirits, for whoever makes a vow and fails to fulfil it will be taken ill. Listen ye ancestors, and thou holy fatherland, and ye ancient *Vazimbas* (aborigines), and all ye gods, and the great God of all—bless the day, bless the night, for ye are the ones to whom we look for benefits and protection.' The Great Spirit is invoked. A mental note is made of that ; the missionary has got something really important in hearing that invocation.

While the ox is being bound, another chief rises to speak, and, while speaking, pulls the tail of the ox backwards and forwards, saying, ' I call upon the male and female gods to attend this sacred ceremony. I call upon the god of the *sodifafana* plant (*Bryophyllum proliferum*) to grace the occasion, for, though cut down it does not die, and though dug up and flung to a distance, it still takes root and grows. We beseech thee to appear for thou art a good god.' The missionary has made another mental note. The chief continues, ' I call upon the god of the rocks to come, for, though the heat is great the rocks are not scorched ; though buried they do not crumble ; though lying above ground they endure for ages—come, for thou art a good god ! ' Again the missionary finds something useful.

' I call upon the god of the banana tree,' says the chief, ' for, though transplanted it does not wither ; though uprooted it refuses to perish ; though smitten by the cold it is not blighted, and though struck by the sun it is not blasted—come, for thou art a good god ! ' The ears of the missionary are quick to detect something pertinent in that also. ' I summon the god of the cuckoo, for thou art a bird beautifully marked, having a speckled coat ; when thou leavest thou dost not borrow things thou dost not intend to return ; when thou comest again thy appearance does not startle ; for seven months thou art not seen, but when thy cry is heard we believe thy word—come, for

thou art a good god!' The missionary has found something interesting there also.

'I call upon the god of the *fitatra* (a species of warbler—*Pratincola sybilla*) to honour us with his presence, for he wakes the sleeping; he stirs up the lazy; he encourages the industrious—come, for thou art a good god!' 'That's all right,' says the missionary to himself.

'I call upon the god of the cardinal bird; grey in winter; scarlet in summer, dressed in garments which thou dost not share with wife and children—keep away from this assembly for thou art a bad god!' The missionary is not slow to see possibilities in that when pioneering and scouting for a point of contact.

'I call upon the god of the bottle-bird (*Centropus Tolou*). When thou fliest thou dost not cross the valley, but plungest amid the scrub, not daring to show thy face; moreover, thou wearest a loin-cloth not woven by thy wife, hence there is something shady about thee—keep away from this gathering for thou art a bad god!' A fool could see something to lay hold of there.

In the above we have seen something typically native, definitely heathen, but a ceremony sacred and serious. The missionary, however, does not read such a story with amusement, or dismiss it as something stupid; he rather sees in it something he can lay hold of with both hands earnestly and use almost everywhere when pioneering. At the village of Mandanivatsy itself it was the above information and his use of it that eventually brought the people to the delicate point of signing the necessary petition, and the founding of the Church there.

My readers will not be slow in grasping the implications of this worship of their ancestors; this calling upon certain gods; these sacrifices of oxen and the rest. It is evidence of an ingrained belief in a future life of some kind or other; the 'dead' are still alive somewhere, and both active and powerful. If one could tell even the semi-ignorant something new about the future life, who would not listen with both ears and tense attention? On the question of the life hereafter I have great news to impart.

I am not able in a few words to dissipate age-long fear, deep in their natures; fears about the departed—transformed into malignant spirits, seeking the undoing of the living, out to inflict the most agonizing diseases, or to strike dead in a moment—but I can and do sow a seed-thought which will germinate. And do they not invoke the Great Spirit to attend their gathering? That gives me a unique opening to speak about, not a God who is creator merely, but a Father, and a loving Father. I am standing on Mar's Hill talking to the people about the Unknown God whom they ignorantly comprehend and never worship.

These invocations prove that the heathen has done some thinking, and that likewise there is a mind which in some measure has its distinctions in conduct. This faint differentiation leads to conversation about the essentially good and the indisputable bad, followed by the setting forth of Him who is the Way, the Truth and the Life. In all the above they have opened windows, small perhaps, through which I have climbed myself to throw doors wide open to let in the fuller light, that every chamber of mind and soul might be flooded with the healthier air from the hills of God. I have thus been able to tackle the people on their own ground, and from the standpoint of their own beliefs, and in this way to bring them to the point of fixing their names or crosses to a petition to be presented to the French Government, asking for permission to begin worship, which has resulted in more than 200 new Christian causes being started in hitherto heathen tribes.

If I, after more than twenty-six years in a heathen land, and now approaching the veteran stage, may presume to offer a word of counsel to those beginning their work, it would be this: Spend a year, or two, or three, studying minutely the native, his mind, his beliefs, his customs, his mode of living, his language and legends and literature (if there is one) until your own mind is saturated with them. It should be *taboo* to allow European standards, habits of thought, ways of living (except where some unquestionable moral principle is at stake) to determine what attitude we missionaries should take, what methods we should

follow. It would be far better to endeavour to discover just where the heathen stands, what he thinks, what he believes, what is the compelling factor behind and within any line of conduct, and from these discoveries you will probably have an 'alphabet' out of which you can form 'words' and construct a 'language.' On his own tragically low level, you will always find something you can seize by which to lead him to higher ground.

To retrace our steps a little. The reader may say, 'You have brought the people to the point of agreeing to gather for worship; you have obtained authorization from the Government, permitting them to start a cottage meeting or to build a church in their village, now what do you do next? You, as a missionary, cannot remain with them and they are totally ignorant; are not those new causes therefore mostly still-born, or do they not die of inanition within a month?' I answer, 'NO!' 'Then what do you do?' the reader asks. Almost invariably in every village or group of villages which the new cause serves, there is some man of character, of stronger or clearer mind than the majority; he has already come to the front in village affairs; he is a natural leader, in a simple, primitive way, but a leader. In conversation about introducing the 'praying' into their village his voice has mostly been heard, and it is he generally who signs first; others wait until they see what he thinks and does, and when his name goes down, theirs go down as a matter of course. For years I have been striving to get an entrance into a village called Fiandanana. The rank and file wish to have a church, but the strongest man in the village is opposed to it, probably because he is a sorcerer. Until I have won him or he dies, there is 'nothing doing' at Fiandanana. Now whether that village leader is ignorant or not, whether he can read and write or not, *he* is the man to seize and appoint as leader of the new cause. Someone to lead and so get the cause established; this is the first task, whatever the character of the leader be. That being accomplished, later (and generally very soon) matters of moral and spiritual import can be placed on a right basis.

'But though a natural leader in a simple way, the man is as yet ignorant of the A B C of Christianity; all he knows is what he has heard from you to-day,' the reader says, 'what then?' On the evening of the day they have signed the petition I gather them all together and teach them a hymn, the Lord's Prayer, and also how to pray. Generally the leader soon picks up both words and tune of the hymn, and if he does not get hold of the right wording of the Lord's Prayer, he has got the gist of its petitions. The Malagasy, too, love singing; almost every night when the day's work is over and the evening meal eaten, they gather for a sing-song. They are thus quick in picking up a tune and their vocal chords are always in good fettle. And if not, the missionary must find a way somehow. What has been described above is enough for a beginning. 'But if there is no such leader,' the reader asks, 'how do you proceed?' Let me illustrate from an experience.

I had started a cause at Ambodifiakarana; it languished because there was no leader. What then? I had tried to teach them a hymn, but nobody had got hold of either words or tune. They 'sang' it to me. It sounded as though twenty people were endeavouring to sing parts of 'Come ye thankful people, come,' and 'The Voice that breathed o'er Eden,' and 'Christians Awake' to the tune of Old Hundredth. They were not even making a joyful noise before the Lord, much less singing. However, they were praising God; they were also praying by means of that hymn. I taught them the hymn afresh. I asked them to repeat the Lord's Prayer; it was a prayer, but it was not the Lord's Prayer. I then tried to teach them to pray for themselves individually. Then I asked someone to stand up and pray for us collectively. They were mightily scared. None of them had ever done such a thing. They did not know how to proceed. They were nearly frightened out of their wits at the thought of hearing their own solitary voices leading the devotions in that cottage. No one rose. What next? 'You, Dadabe, please stand up,' I said. Tremblingly, as if about to be executed, he rose. 'Now,' I said, 'repeat after me.' And so I taught

him to pray in public and what to say : about the simplest things of their everyday lives.

It was infinitely touching, making me gulp as I heard an old heathen stammeringly repeating what I said. But it was beautiful also, a bit of work after the Master's own heart. Then I said to them : 'You really know how to pray. Do you not gather to cry to your ancestors, asking them for this and that, begging for protection ? Can you not pray to the Great Spirit in the same way ? Of course you can ! ' That was the beginning. The village produced a leader at length ; they quickly built both church and day school.

Very frequently, also, almost always, there is someone who can read, though indifferently. If there is such a one, though I allow the natural leader to lead, I give or send this one a Bible and hymn-book ; he is to read the Bible to the people and teach them the words of the hymns. To illustrate again. In one village where I had got them to sign a petition I made a discovery. There was a girl of about twenty from a village across the mountains where there had long been a church. In visiting I entered the home of this girl. With immense pride and some self-importance, from a basket she fished out an old, dirty, torn hymn-book. She had neither Bible nor Testament. She could read haltingly. She knew a number of hymns, also the Lord's Prayer. That was enough ; I had found a leader for the infant church born that morning. I sent a Bible and a new hymn-book. They gathered for worship every Sunday, and on my return the following year they already knew a score of hymns by heart ; they could all recite the Lord's Prayer ; the Bible had been read at every service and often in between. It was as real a church as St. Paul's Cathedral. Very soon they called a pastor of some training and supported him without any grant from the mission, in fact, throughout the Marofotsy country, with its 108 churches and many schools (except a small grant towards my itinerating) the London Missionary Society is not involved in any expense whatever.

To illustrate again. After ten years of persistent

'bombardment,' Andravola, that Benares of the Marofotsy country, capitulated completely. Only one man in the entire neighbourhood could read and write, but, alas! he was Andravola's most famous witch doctor, and naturally vehemently opposed to the introduction of the 'praying.' Moreover he was a polygamist. I visited him. His person was loaded with fetishes. His hut was encumbered with the sorcerer's stock in trade. I talked to him. How I talked to him! I brought him to the point of consenting to be the leader of the infant cause, a bold thing to do, and possibly censurable. But 'wisdom is justified of her children.' He quickly became the husband of one wife, and their marriage was legalized. He destroyed all his fetishes. He repaired, re-roofed and whitewashed his own house, and presented it to the village as their church. He and his wife went miles to be prepared for church membership. He entered my Pastoral School for training. He changed his name and now calls himself *Jean de Dieu*, or John of God. I laid siege to the man; he took hold and led the Church; Christ captured him.

Frequently, also, there is some man or woman, in a village where a cause is started, who has some knowledge of 'the praying,' perhaps from the central province where the Gospel has been established for more than one hundred years. I may discover that there is such a person; generally with pride they tell me of this themselves. They are cattle traders or rearers or small storekeepers. That is sufficient. They may be all wrong morally, probably are. I visit such a one. There is a serious talk. 'You know about the 'praying?' 'Yes!' 'Were you a communicant?' 'Yes,' or 'No.' 'Have you a Bible and hymn-book?' 'Yes,' or 'No.' 'I am starting a Christian cause here, have you heard?' 'Yes!' 'These people are in utter darkness; you have been enlightened more or less,' I say. 'I lay it upon you as a solemn responsibility before God to take hold and teach these folks. You remember the words of Joseph to his brethren: "God did send me before you to preserve life." What if God sent you to this far-away village, not simply to trade and make money,

but to help to make these people live ? You may not have been all you ought to have been, we are all sinners, let us repent together, go down on our knees here and ask God to forgive us ; after we rise you will give me the joy of telling me that you will live a clean life and do your utmost to teach these people and lead them to Christ.' Almost without exception such folks are pulled up sharp and are re-born in leading the infant church.

But that is not all. In the Marofotsy country there are four evangelists, all trained men, supported entirely by the Malagasy Native Missionary Society. These each have charge of a certain area, somewhat extensive. Their duties are to hold services in these newly-founded churches, to teach singing, to read the Scriptures to the people and expound the Word of God, to give counsel and instruction to these ignorant leaders, to visit all the villages associated with these causes, so that they are not isolated units or orphans. These four, however, are the only outside paid workers ; not one penny of their support comes from abroad, but by contributions from the Malagasy churches in the central province.

From my coming to Madagascar in 1908 I have resolutely preserved my mobility, because, being on the very frontier of heathenism, the appeal and pull of human need dragged me forth, and every fresh cause I could start would minister to that need, both physical and spiritual. There has never been any lack of devotion or self-sacrifice on the part of my colleagues, who might be said to be tied to the routine of district work. Quite early in my missionary career, one man took on twenty-seven of the churches I had inherited from my predecessor, that I might be free to pioneer in the Bezanozano country. When again my five original churches in the Bezanozano had become forty-one, another missionary freed me from responsibility towards them that I might develop churches in the Marofotsy country. When later, I obtained permission to move five days farther into the interior and found a station in that land, yet another missionary relieved me of my work among the Anativolo tribe.

During the last twenty years the London Missionary Society in Madagascar has taken over a slice of country four or five times the size of the area worked previously, even though the missionary staff is less to-day than then. Church planting—east, west and north, by the methods described above—has been essentially my work, and to that end mobility had to be preserved. I could not be tied to an institution, or what might be profitable labour in working and organizing a district.

My plan was to explore a fairly wide area, visit the larger villages first, starting churches in what might be called 'strategic centres,' because there was more likely to be someone who knew something about the 'praying,' settled there for trade or cattle rearing. These could be pressed into service, with the promise of the Gospel taking root the more quickly and firmly in consequence.

These strategic churches founded, from each centre I thoroughly scoured the surrounding country, starting other causes in every village or group of villages. Every year I went farther and still farther afield, often into regions where no white man had preceded me. I left myself free to go in any direction the moment I learned that there were villages east, west or north, also to return to my station at will, for I had no itinerary. In 1928 I remained six months in the Marofotsy country, wandering hither and thither before I turned southwards and homewards, establishing forty-six new causes during that one journey.

As causes became more numerous, I made the churches in strategic centres—which were of necessity stronger and had had a little time to grow—into 'mother churches,' laying upon them the responsibility of nursing 'newly-born infants' brought into the world through later pioneer journeys. Eventually I spread out more and more. Then the Native Missionary Society provided me with four evangelists, these all the time visiting and nourishing both 'young mothers and babies.'

I then tried to lead them a step further by founding what we call *Lohavolanas*, or monthly religious services on the Monday following the Sacramental Sunday, though as

yet there were no communicants even in the 'mother churches.' These services are held at each of the churches in rotation, thus unifying causes within a small area. The object is comradeship in spiritual things, to destroy long-standing feuds, and also to make them realize that now they are 'members one of another,' and not isolated units. They must now 'bear one another's burdens,' the strong aiding the weak and making a contribution of life to the feebler causes. After each *Lohavolana* they all eat together, though it may only be manioc or sweet potato, for they are now one 'family.'

I then tried to lead them a further step forward by founding Synods, unifying and controlling all the churches under the charge of an evangelist. These Synods meet every four months at various churches in turn. They exercise almost the full authority which such an institution would have in the homeland. But my main object was not to invest a body with authority, though necessary. It was to unify peoples (widely scattered) in Christ and Christian service; to make the stronger churches accept responsibility for the weaker ones; to visit them, encourage, guide, admonish, settle quarrels; to link all together for financial help when needed, and for instruction such as itinerant preachers would be able to give through services or Sunday School classes; to make strong and weak realize that they were not self-dependent causes, but one body, united for the advancement of the tribe and the Kingdom of Christ.

I then sought to lead them a step further by forming a Marofotsy *Isan-Enim-Bolana*, or Six-monthly Meeting for the whole tribe, a kind of Church Congress or Congregational Union. This unifies all the churches throughout the whole of the Marofotsy country, and brings all the Churches together, with each individual Church under one central authority and consultative body. Such already has been the progress that, at the big Synod each six months, they muster, delegates and visitors, from 1,000 to 1,500 strong. It should be remembered that my first journey to the Marofotsy only took place in 1918. With this development,

I, as missionary, have had little or nothing to do. I have pioneered and brought churches into being. I have visited them, some of them but once in five years. I founded the *Lohavolana*, Synods, and Six-monthly Meeting. I have given advice, helped by counsel, controlled and restrained a little, but I have really left them to work out their own salvation, to learn by experience and to profit by their mistakes. I have told them and reiterated it times without number, that the work is theirs, that the missionary is but a stranger and cannot be a permanency.

To-day no part of the work in the Marofotsy country is controlled by any missionary or by the London Missionary Society; it has been taken over in its entirety by the Native Missionary Society. I live in that land; I visit the churches; I am still pioneering there, and, though I may have influence, I have no authority. Recently I sent a report to the Native Missionary Society about the untrustworthiness and laziness of an evangelist, suggesting that he should be dismissed; my suggestion was not accepted.

I determined that the whole of this work should be controlled eventually and completely by the Native Missionary Society. Moreover, since the Six-monthly Meeting or Union of the whole of the Marofotsy Churches was formed sixteen years ago, they have met thirty-two times; only on four occasions have I attended, and only twice have I consented to address the Assembly, refusing to permit them to lean upon the missionary. It was essential for them to tackle their own job both spiritually and financially.

A levy is made upon the churches for Union funds, from which day-school teachers each receive five shillings and threepence a month, but no other person or worker receives anything whatever, apart from the four evangelists, who are supported by the Native Missionary Society in the central province. The work is entirely self-supporting, self-controlled, self-propagating. It is flourishing, that is, if you do not expect impossibilities, and remember that more than half the 108 Churches are under ten years of age, some of them only born in 1934. The work is being done less efficiently than it would be if every Church had a trained

minister able to give his whole time to the ministry, but a coddled child becomes a nuisance and a weakling.

In a sense I have 150 churches in my prayerful care, covering an area almost as large as Scotland. I have also handed over more than seventy churches to other missionaries. I have planted and continued to plant more churches, and somehow they do not die, even though my visits to them can never be more than annual. What can a man do for a church if he only visits it once a year at most ? Some have gone out of existence, but they did not die ; that is to say, plague decimated a village, or it was abandoned, or it was fired by bandits, the church going up in flames with the rest. I have yet to attend the ' funeral ' of a church, even though I have been more than twenty-six years in Madagascar. Some have been at death's door, but they have been brought round again.

If Madagascar could be given fifty perfectly mobile missionaries, distributed among the seven Protestant missions working in the island ; free to go anywhere, not tied down to district work or institutions or compelled to control organizations, but who could give themselves entirely to church-planting, the country could possibly be churched from north to south, from east to west, within a quarter of a century, and thus far would the Kingdom of Christ have come in Madagascar. It can never come in any other way, for French law absolutely forbids open-air work of any kind, Christian worship can only take place in an authorized building, and Christian preaching and teaching can only be given there. Thus the Kingdom must come through the Church, and this can never be fulfilled without church-planting.

What is a church ? Let Truth and Reason speak,
They would reply, ' The faithful, pure and meek,
From Christian folds, the one selected race,
Of all professions, and in every place.'

CRABBE.

William Kendall Gale

The Man and His Work

HAROLD A. RIDGWELL

'The call was too urgent to be denied—the call of terrible human need; the call of God.' (Kendall Gale in a recent letter.)

KENDALL GALE has passed to the higher service, and with his passing another chapter in the inspiring story of pioneering in Madagascar has been closed. To a great host of those who, like Simeon of old, are 'looking for the consolation of Israel,' and who have followed with growing interest the vivid and passionate articles of Kendall Gale in WORLD DOMINION, the news of his death will come with a poignant sense of personal loss.

Madagascar, which in many ways lies off the beaten track of the world's traffic, and so out of the ken of many, has come to be a familiar and fascinating field for a great host of Christian folk through Gale's circular letters and his contributions to missionary journals. To the wide constituency of the London Missionary Society, to which be belonged, and those of the other evangelical missions working in Madagascar, the country has been for several generations the wonder-field of missions, but Kendall Gale won the interest and inspired the prayers of many beyond the ranks of these societies.

He was a born missionary, and was little more than a youth when, in the first flush and fervour of his Christian life, he felt the constraint of Christ to preach. He says that Sunday by Sunday, after a crowded week of business, 'I tramped far preaching Christ, one of the happiest periods of my life.' He was Yorkshire born and bred and was a great lover of the dales he knew so intimately.

His death, or rather translation, for we can only think of him in activity, came whilst he was in the full enjoyment of his powers; he was only sixty-one and exceptionally virile for a man of his age. He had come up to Tananarive, the capital, to undergo an operation—not a particularly

risky one—and had made a good and rapid recovery. He was actually planning to return to his station, sixty miles north of the capital, when, suddenly, without a word, the call came, came in the land of the people he loved, and for whom he spent himself so unstintingly for nearly thirty-five years.

Readers of this Review will need no description of his vivid picturesque style of writing, for he was often a contributor to its pages. He could paint a pen picture with a wealth of telling detail that would grip the imagination and make the reader both see with his eyes and feel with his heart. So, to a great host who never heard him speak, the backward Marofotsy people, ' over the ranges ' in northern Madagascar, came to be known with something of intimacy, and prayed for at the throne of Grace.

But Kendall Gale was even more forceful as a speaker than as a writer. He was essentially in his element on a platform. He started with great assets, for he possessed a tall, striking appearance, and a natural gift of oratory. He never failed to grip an audience, and yet he never spared it, for he rarely spoke for less than an hour, or if he did, it was at the bidding of some inexorable chairman. As he spoke of his people over yonder he aroused deep and passionate interest in the hearts of his hearers because he was himself so consumed with desire for them. Those oft-quoted words of F. W. Meyer seem very applicable to Kendall Gale : ' Only like souls I see the folks thereunder, bound who should conquer, slaves who should be kings.'

And now that voice is earth-silent, and the pen lies on the desk making its mute appeal. In the inscrutable mystery of the Divine ordering there is a great gap in the ranks of that over-burdened, under-staffed island. Oh, that the mantle of this fiery evangelist might fall on some new recruit !

Kendall Gale was a Congregational minister, trained at Hackney College, Hampstead, London, and came to the mission field rather late in life after seven years' pastoral work in Yorkshire, but that apparent handicap in age was more than compensated for by his acquired experience in

evangelism. He quickly gained a very effective use of the Malagasy language, and became a favourite speaker at their united gatherings. He was more the pioneer than the administrator, and nature had abundantly endowed him for strenuous journeys and forced marches. A few weeks before his operation, he had been trekking on his old push-bike, for, despite his years, he was exceedingly agile and never complained of stiff joints. He was never so happy, nor in such good fettle, as when he was off on some new trek. He hated confinement and chafed at routine, and so what to some men might have been hardship and strain seemed to act on him as a tonic. His head-station was in the evangelized province of Imerina, sixty miles north of the capital, Tananarive. After a few years he and his wife moved out to develop work amongst the needy and degraded Bezanozano. Here he entered on partially tilled ground. Later, seconded by his colleague to the south, he dug deep and wide and so worked the soil that he could say as he did in a recent letter: 'We were able to make the eleven churches which we found in the Bezanozano on our arrival, into seventy-nine, and at the present time there is not a single inhabitant of that tribe into whose village the Gospel has not penetrated, or at least, who is not within the sound of the Gospel of Christ.'

Gale later entirely relinquished this area, handing on to a colleague its necessary oversight, for the churches were, and are for the most part even now, weak and are encountering fierce Roman Catholic propaganda. The transference left Kendall Gale free to strike out in another direction, and develop a field which had already yielded some fruit, but which left scope for this passionate evangelist to extend. And so we find him saying in a recent circular letter: 'My predecessor had established four churches among the Manendy tribe, still infants in arms. I pioneered them, and succeeded in making them into twenty-five, with no possibility or need for further extension.' The thirteen day schools in this area he increased to over fifty. But Gale was for ever pressing forward, lengthening the cords as he strengthened the stakes, and in this way he was led

on to pioneer in a new and almost untouched field farther north, the country of the Marofotsy tribe.

The *Isan-enim-bolana* (Native Missionary Society) which united the three evangelical societies of Imerina, had for several years attempted something by sending one or two native evangelists to widely separated posts in this wild and mountainous Marofotsy country, but these had, for the most part, confined their activities to the oversight of churches in the villages in which they lived, where Christian Hova traders and officials had come, leaving practically untouched the real natives of the country whose villages lay amongst the hills. Here was a field for a pioneer soul like Kendall Gale. A magnificent opportunity matched a dauntless pioneer on fire for the Kingdom !

But, if the opportunity was unique, the embracing of it was no easy task. Despite his already wide area, with its constant demands, despite, too, the heavy financial deficits of the London Missionary Society, Gale decided he must occupy, and so he went forward. Let me quote his own description of the country and the people given in one of his circular letters : ' Their land is an oblong stretch of country in the centre of Northern Madagascar. Within its area—about the size of Wales—lie some of the wildest, most mountainous, and probably the barest regions in Madagascar. Its lofty mountains, mostly precipitous ; its canyon-like valleys, mainly gorges ; its shadowless plains, covered with long, coarse sun-blasted grass, rising to twelve or even fifteen feet ; the cold, whistling winds on mountain ridges and plateaux ; the suffocation of its airless valleys, each makes it a formidable country for the traveller. There can be few tribes more degraded, less troubled by qualms of conscience, less restrained in any action towards which inclination pulls, than the Marofotsy, obedience to desire apparently being the only law of conduct. The nature of the country to be covered, the nature of the people to be evangelized, taken together, make the task of the missionary none too easy. If he loves exploration, here are lands untrodden, unsurveyed. If he is interested in primitive peoples, here is a tribe whose animistic religion, whose

customs, beliefs and taboos have never been investigated. If the Gospel of Christianity is burning within his soul, here is an opportunity than which no part of the world offers a better.'

The opportunity and the man met, and Kendall Gale had the joy of planting over a hundred causes* in this country between 1918 and 1935. All trekking in this part of the country had to be done in the dry season between late April and the end of September. Then Kendall Gale would leave his Imerina station and go north† and would be lost in the long grass. Weeks previously he would prepare his itinerary and send word forward to his evangelists to prepare the way, and when the day for leaving arrived there would be great commotion, such comings and goings, at his head-station. His bearers and carriers—some twelve or fourteen of his sturdy henchmen—prepared their loads which they would neither change nor abandon until they found themselves back again at the end of the trek. At a signal, the cavalcade would start off, and passing out of the village, would go north, soon lost to sight. Their way passed through sparsely populated country, over mountain ranges, through deep gorges and turbulent mountain streams, sometimes traversing glorious valleys, ravishingly beautiful, but more often along stony barren hillsides and over rocky mountain tops.

After days of trekking they would reach one of the larger villages, really small townships which are Government posts. These are few and very far between in this province, but in each there reside strong communities of Hova Christians from the central Christian province of Imerina. In each of these townships there are fairly large churches, independent and progressive.

These companies of Christians gave Kendall Gale

* Many of these were fully constituted churches, but a great number are not more than hut meetings. Throughout the whole of Madagascar no religious services can be held except in properly authorized buildings. To get authorization to meet for worship in a hut, at least ten natives of the village must sign a requisition, for a church proper, not less than eighty.

† When he returned from furlough in 1933 he attempted to live entirely in this north country.

strategic outposts from which to carry on his campaign. At each he had stationed Hova evangelists supported by the Native Missionary Society. A further aid to propaganda in other villages was the presence of Hova Christians, sometimes but a single family, trading or cattle-raising, but these nuclei made it easier to develop than in those places where there existed no glimmering of the truth, and where unrelieved paganism held sway.

Of the Hova influence it might be of interest here to say a word or two by way of parenthesis. After the French occupation in 1895, inter-tribal fighting came to an end, and the Hova (a born trader) of the dominant and subjugating tribe of the island, was free to travel. From this tribe, too, the Government services are largely recruited. Nominally at least, the Hova people, which form about one-third of the total population of the island, are Christian, and there is no considerable township, and hardly any really big village, at least on the beaten track in Madagascar, where one fails to find a Hova. In this way the Christian Gospel has found in these people a great aid to its propagation, for, wherever even a handful of Hovas is found, that small *coterie* will strive to get a place in which to meet for worship. So is it that the missionaries of each of the seven evangelical societies working throughout the island find that their pioneering has been made more possible and more fruitful because of the interest, often enthusiasm, of lonely Hovas. Though not always of worthy reputation, they have always aided and supplemented the work of the missionary, and have been ready to give generously, sometimes sacrificially, to start a cause. How often, too, has a Hova official or Government doctor been the inspiration of some little Bethel! So Kendall Gale, in addition to his native evangelists, often thanked God for Hova officials and planters and traders, many of whom were among his best friends and helpers. The service which the central Christian provinces have in this way rendered should never be lost sight of.

But there were scores of villages lying in the fastnesses of the hills in which no Hova trader or official cared to live,

and in which none had ever prospected. To these Kendall Gale came seeking those 'other sheep.' He disarmed their fears with his gramophone, and had them rollicking with loud laughter and explosive ejaculations, soon, however, to be quiet and spellbound as he showed them pictures of Jesus Christ, and drew out to Him their wondering interest. Repeated visits to such villages at last broke down all reserve, and the day came when interest deepened into desire, and desire stimulated the necessary courage to make a cross against their names on the requisition form, to be sent to the white chief (the administrator) of the province, asking to be allowed to meet in someone's hut to pray. Then a catechist would be put in charge, and the evangelist of that area would add yet another Bethel to his long list of charges. It would be a year, and maybe two, until the missionary, with the wonderful talking box and those fascinating pictures, would come again to review the progress, and help to deepen the spiritual consciousness of the little community, giving it more direction and leading it on to a fuller knowledge of Christ.

From the first, Kendall Gale taught these people to be self-supporting. He might give grants towards the cost of the new building, when a church or school came to be built, and he might have aided in providing a few necessary requisites for worship. In addition, remittances from folks overseas, interested in the work, would be used to pay evangelists in charge of large areas to help, guide and nurture those infants in the faith, but the salary and the home of the catechist teacher were a charge on the people themselves, as was also the upkeep of their building. In this way no great sums of money were expended, and yet the work progressed in a very remarkable way. It all, of course, speaks volumes for Kendall Gale's passionate devotion to the task, to his continual oversight, and, in many cases, to the way in which his dominating personality and his fiery zeal enthused and inspired his fellow native workers.

Will the work now go on? Can the churches stand? Will financial stress, and the virulent, and often utterly

unscrupulous propaganda of the Roman Catholics undermine and weaken these growing causes and so cause them to fall away ? Time alone will show.

Certain it is that the passing of their *Ray aman-dreny* ('father and mother') in God has left them orphaned and bereft. How appealing is the translated letter from a Marofotsy evangelist that had just come through in Mrs. Gale's latest correspondence from Madagascar :

> 'We think of the work of the Gospel achieved here by our father. More than a hundred churches he has built in our land, and year by year each of these churches beheld his face and heard from his own lips the Word of Life. Wherever there was a human habitation in the Marofotsy land, even to the smallest hut built of grass and leaves, there he stooped to enter that he might lead our tribe to Christ. He climbed steep mountain tracks beneath the scorching sun ; he descended into deep and silent valleys, he cut his way through pathless jungle and forest, he waded the swamps, he endured exhausting heat and perilous journeys that he might seek and save us. He made his life of no account. He showed love to the most debased, and kindness to those who opposed the Gospel, that he might bring them to Christ. He bore with our ignorance and folly. The pillar on which we leaned is broken. The signpost which directed our footsteps has been removed. May God send us a man with a spirit like his. May the work of redemption which he began be accomplished in our tribe.'

We of the depleted and inadequate staff still working in the island would join fervently in that prayer believing as we do that God, who gave Gale to Madagascar, will stir up some other disciple of Christ to say, 'Here am I, send me.'

'When one looks into the quiet eyes of Him that sitteth upon the throne, the tremors of the spirit are stilled. Pharaoh, king of Egypt, is but a noise ; and the valley of the shadow of death is tuneful with songs of praise. Storms may rave beneath our feet, but the sky above is blue. We take our station with Christ in heavenly places ; we dwell in the sabbath of God.'

—DAVID M. M'INTYRE.

Presenting the Gospel to a Primitive People

MARY COOPER

'I must preach and preach and preach,
No matter how late the hour or how long the day. . . .'

THE above expresses more or less the spirit in which missionaries go to their field of labour in Africa, India, China or the Islands of the Sea. Blessed are the young missionaries who keep this spirit from the day they reach their land of heart's desire to the day they return on leave! Thrice blessed the older missionaries who, after many years of experience among the people of their adoption, having passed through the vicissitudes of life on a mission station, still retain this spirit, not settling down on their lees, but giving themselves no peace until every soul in their districts has heard the joyful sound that Jesus saves.

But it is not only preaching by word of mouth that is most effective for good. There have been cases where months of preaching have been undone by one act of race prejudice, or one fit of temper, or an indifferent attitude in a critical situation. Whereas a spirit of love and forgiveness, a readiness to hear and to sympathize, an understanding knowledge of tribal customs with respect for the people's laws and personalities, have broken down many a barrier to the Gospel, thus opening ears to hear and hearts to receive the message that Jesus saves. Yes, we are apt to forget that we do preach even when we say nothing.

Well then, given a couple of young missionaries going to Africa for the first time; given a burning desire, born of the Holy Spirit, to 'preach and preach and preach'; given a primitive people worshipping idols with all the paraphernalia of heathendom; bring these together and let the couple begin.

They have the whole inspired Bible in their hands. They believe it to be the Word of the living God, at whose command they are amongst these primitive folk, and who

says daily, 'Lo, I am with you all the days.' It is an inexhaustible storehouse, a river of life that will never run dry, a mine from which they can never hope to dig the last remaining treasure. They love it and live by it. Moreover, they have only one message—Jesus, the centre and glory of the Book, Jesus who died and who lives, mighty to save. Yet the trouble is, how best to present that message to their heathen audience that the point of contact will be so clearly seen as to be readily understood by all.

This is just the position my husband and I were in when we first went to Nigeria, British West Africa (1908 and 1909). The Sudan United Mission was in its infancy, and we were more or less new to the work. The 1910 World Missionary Conference had not met in Edinburgh. There was no International Review of Missions and no World Dominion Press with its increasingly helpful output of literature to the missionary world. Missionary biographies thrilled and inspired us, but they did not show us how best to present the Gospel.

We knew how ignorant we were, and we also knew that our extremity was God's opportunity. Putting ourselves daily into the care of God's Holy Spirit, we believe He led us aright, revealing to us the way He would have us go, one step at a time. Preach? Was not that what God had sent us to do? Was there a gathering of the people? We were there. A marriage? A dance? A funeral? These provided us with grand opportunities. Wet season as well as dry season and moonlight nights found us out on pilgrimages of preaching.

Early in our experience God revealed to us that in presenting the Gospel to a primitive people for the first time we could not be too simple. With all our generations of Christianity, with Christian homes and Christian training from infancy, we missionaries are apt to forget that the primitive African has not had these advantages, and that the very simplest truth may be a great revelation to him.

For example, one night during our first tour at Langtang amongst our Yergum folk, we were preaching in a village. My husband said in his address that God never sleeps. The

headman, who was present, began to look rather perplexed, and he sat muttering to himself during the remainder of the service. These were the days when we were not over sure of our personal safety amongst these wild folk, and it did not look too promising to see a headman sitting muttering while the white man was speaking. On finishing, the preacher asked the man if he wanted to say anything, to which he replied, was it really true that God never sleeps? When assured that this was the case, he kept repeating in a voice of awe and wonder, 'God never sleeps.' Think of all the man's inherited fear of evil spirits, and his idea of God as one who cared nothing for him! What a revelation to him of a loving Father God who never sleeps by night nor by day, but is ever vigilant to guard and protect! That man has been a Christian for a number of years.

As we got to know more of the history of the tribe and the people's manners and customs, we found we had excellent points of contact. They were a hill people. They knew what it meant to hide in dens and caves on the hillsides from raiders, hence the 121st Psalm never failed to gain their attention. Later, to hear them singing that Psalm in their own tongue to 'French' sent a thrill down the spine of one brought up in the Church of Scotland.

They were a farming people. 'A sower went forth to sow,' gripped them. They knew it all so well from experience, the hard ground yielding nothing, as well as the good soil bearing bumper crops. Galatians 6: 7–8, kept the congregation spell-bound as the preacher unfolded that scripture in all its light and shade, till the Holy Spirit warned them of things to come. The parable of the tares greatly interested them. By the look on their faces one was left in no doubt as to the fate of that enemy if they once laid their hands on him. Then scowls gave place to cynical smiles at the utterly ridiculous idea of any sane person gathering tares and carrying them home to the granary. Tares were only fit for fire.

They were a people who kept flocks. There never was a man in any audience who, as a boy, had not tended the sheep and goats, and surely there never was a perfect flock

without one sheep being lost. There was a never-ending point of contact, from Abel onwards through the Old Testament to Jesus who said, 'I am the Good Shepherd.'

They were a people who offered sacrifices. What better point of contact could any missionary have? Is not the Bible full of sacrifice from Genesis to the great culminating sacrifice of Christ on the Cross? What innumerable opportunities of pointing to the Lamb of God that taketh away the sin of the world!

They had just one opening into their home, and native etiquette demanded that all should enter by the one opening. There was no need to tell them that a person climbing up another way was a thief and a robber. Many a man had forfeited his life that way. 'I am the door,' said Jesus. Moreover, both sides of that opening and the top were daubed with 'medicine' to ward off evil spirits. 'When I see the blood I will pass over you.'

They knew truth and lies, good and evil, right and wrong, things clean and unclean. We took what they knew and linked it on to the chariot of the Gospel. We respected their beliefs. We never laughed at or pooh-poohed any of the stories they told us of the feats which their idols could accomplish. We made friends of the old men and the old women in the tribe, consulted them on our problems and got their advice and confidence. We preached a 'positive' message, so absolutely sure were we that God loved them and that Jesus died to save them. We were so sure also that if they saw Christ in His redemptive love for them and truly accepted Him as their own Saviour, the Holy Spirit would whisper the 'Thou shalt nots' in their hearts, and with life surging in them, old heathen desires and habits would give place to the new creation in Christ Jesus, and the fruit of the Spirit become evident.

We proclaimed the Name of Jesus, the Son of God, everywhere, to the point of our own embarrassment. On one occasion long ago I remember asking a little boy his name. When he answered I asked him my name for I had been trying to teach the people my name. At once came the reply, 'You are Jesus, are you not?' Oh, these first

converts. How ignorant they were. They represented our soul's travail, our agony of tears and prayers. We loved them and it did hurt us terribly when any one spoke disparagingly of them and their knowledge, or rather lack of knowledge. They gathered as we were leaving for furlough, and they asked whether our house in England was near Jesus' house and whether we would see Jesus in our streets. That was twenty years ago. They have gone a long way and learned much since then. Last tour as we entered a compound in the Montol tribe where our first and only previous visit had been a year before, the little daughter of the house put her arms round her father's neck, saying, 'Daddy, it's Jesus.' Thus history repeated itself in the new tribe.

During the furlough alluded to, a life-long friend who had spent twenty-seven years in the Church of Scotland Mission at Calabar was on leave at the same time. I had a large number of questions relating to the work to ask her, heading the list with, 'How best can we present the Gospel for the first time to a primitive people?'

In reply she told me of a Sunday spent with her friend and colleague, that queen of itinerant preachers—the great Mary Slessor. From sunrise they kept going from village to village in a canoe, Miss Slessor preaching, teaching, exhorting, scolding, comforting in her own inimitable way, stopping only for their beloved cup of tea. In the afternoon they sighted a village where Miss Slessor had not preached before. As they approached the beach, word went round that the great white *Ma* was coming. Men, women and children flocked to the riverside until there was a great concourse of people awaiting their arrival. Miss Slessor stepped out of the canoe, and, after saluting the people and gaining complete silence, she proceeded. Point-to a woman on the edge of the crowd with a baby at her breast, *Ma* asked what the baby was doing. 'Drinking it's mother's milk,' they answered. 'And suppose the baby was taken away from its mother's breast and not allowed to drink for a long time, what would happen,' she asked. 'It would die, of course,' was the immediate reply. 'Well,'

said Miss Slessor, 'that is just where you all are, you are away from the breast of God,' and then she proclaimed the love of God in the face of Jesus Christ, holding the people spellbound with her oratory, telling the new, old, old story. After that interview we thanked God and took courage.

In dealing with women I never lacked points of contact. To begin with they were afraid, but after a time fear gave place to curiosity, and curiosity gradually blossomed into real friendship and love. My own personality was enough in those days when they discovered that I really was a woman and that all that concerned them concerned me. There were always babies; there was always sickness; there was always household work. They had a garden. So had I. And the luxuriant growth of my tomato plants found its way into their gravy pots, making an additional relish to their insipid food. The elder women could not understand why I did not grow my own tobacco. 'Do no women smoke in your country?' they asked, with a look that needed no interpretation as they lovingly handled their empty pipe. They titivated themselves for special occasions. They winnowed corn. They sat in sorrow and wept bitter tears upon the loss of children, relatives and friends—all points of contact if one's eyes were open and if one had the readiness to respond. What a joy to sit with the women in after years trying to lead them into all the fulness of God!

During our many itinerating trips we did not 'call' the people to a service, we 'invited' them, and we never lacked an audience. On entering a native market we usually went from stall to stall greeting the folk. Then we might come to a standstill at, say, a medicine stall. My husband would ask the name of the different native medicines displayed on the ground for sale, incidentally adding to his vocabulary, and telling the vendor that he too had medicines for eyes, backache, ulcers, and so on. Gradually a crowd would gather, for the African loves to hear what the white man has to say, especially if the conversation is kept lively with jokes and reminiscences. While the crowd was manageable my husband would refresh his memory with the names of the

medicines, and casually ask the man if he had a medicine for sin. 'A medicine for sin!' the man would ejaculate. 'A medicine for sin,' would be passed round the crowd! Thus the point of contact having been attained and interest aroused, the preacher was ready with the Gospel message.

During these early days we did not approach our people with any subject of which they knew nothing. For instance, they were entirely a land people. They knew nothing of the sea, a lake, or even a large river. They knew very little of fish and fishing and they had no word in their language for boat or ship. What was our chagrin on hearing a recruit expatiate for an hour on life as a voyage on a stormy sea with and without chart and compass! Now, in these present days, after years of attending school, with Christians able to read and take an intelligent interest in the world beyond their horizon, part of an audience might be able to grasp something of the subject. Then, it left the people hopelessly mystified, there being no point of contact whatever.

Old Testament stories fascinated our audiences, and it was most interesting to watch how the people reacted to the hearing of some of them. I shall never forget the first time my husband preached from the thirty-seventh chapter of Ezekiel. They had not heard the story before. Watching their faces, incredulity gave place to astonishment, astonishment to fear as bone came to bone, and fear to breathless terror as there stood up an exceeding great army. Neither before nor since have I heard such grunts and ejaculations from all parts of the building as the story proceeded from point to point. After telling the story in the seventh chapter of Judges for the first time, a Christian present prayed that the Lord would put truth into the heart of the white woman that she might teach the people the truth.

We always encouraged our people to ask questions and to discuss the subject with us and with each other. Being a very litigious people they were not backward at the art, in fact, they seemed to question everything. For a number of years my husband had a men's Bible Class at two o'clock

on Sunday afternoon, and the sun would be sinking in the west ere the last of the men left for home. I might write about Sunday services and morning prayers, but these are out of the range of this article.

There is yet very much land to be possessed. Tribes are still sitting in darkness and in the shadow of death, but thank God young people are still responding to the call, 'Whom shall I send and who will go for us'? May one and all go with the Spirit-born desire to 'preach and preach and preach,' not merely to make an itinerating trip now and again or once a year, but consistently and persistently to keep on at it, for the time of the end draweth near.

'And they went forth and preached everywhere.'

Triumph in Tragedy

Dr. Thomas Yates, as a young divinity student, was sent to a small mining village in the north to conduct Sunday services. He says, 'Just before I arrived a terrible pit explosion occurred in which many men lost their lives, and by the Sunday morning their dead bodies, all blackened and maimed, had been recovered, and lay in rows in the engine-shed of the colliery. It was an ordeal to speak that morning to a broken and weeping congregation.' The pit manager, who walked with the youthful preacher up the village street after the service, said, 'There is an old woman whose house we shall pass. She lost her husband in an accident a year ago, and now all her three sons are lying dead in the shed. Come in and say a word to her.'

The cottage was clean and sweet, and at the spotless deal table sat a woman. Knowing nothing of the greater griefs, and never having been in contact with death, the young preacher scarcely knew what to say, and barely managed to stumble out some poor words of sympathy. She silently beckoned him to her side. There was a book lying open on the table before her, and she put her finger on the open page. He looked over her shoulder and read: 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'—Quoted from the B.F.B.S. Report.

The Religious Situation in East Poland

HANS KOCH

Professor Koch is an acknowledged authority on the history and present-day conditions of Eastern Poland. This article is designed to provide the background against which the reader will be able to estimate the significance of the evangelical movement associated with the two great churches of the Reformation and the sectarian movements reported on in our last issue. Our next issue will contain an article by Superintendent B. Kusiw, of the Reformed Church, stating the challenge which faces the great Protestant churches, regarding which so little is yet being done.

AS everyone knows, Poland is not a single nation State, but consists of several nationalities. Of its approximately 34,000,000 inhabitants, about one-third do not belong to the Polish nation but go to make up the Russian, Ukrainian, White-Ruthenian, German, Jewish and Armenian minorities.

The religious map of Poland shows the same diverse character. The total percentage of Roman Catholics is 66, and the remaining third consists of: 12.5 per cent. Orthodox; 9 per cent. so-called Greek-Catholic Church (Uniat, united with Rome); 2.2 per cent. Protestant; 0.8 per cent. various groups (Polish National Church, various sects, Mariavites, and those without confession).

The racial and confessional minorities coincide to a certain degree, but they are not absolutely identical. For example, the Eastern Slavs (Russian, Ukrainian and White-Ruthenian) are mostly Orthodox or Uniat, and the majority of the Protestants belong to the German race; but that does not justify the statement so often heard in Poland: 'Russian is synonymous with Orthodox, German is identical with Evangelical, and only a good Catholic can be a good Pole.' On the contrary, the groups most clearly intersect. In Galicia (Lesser Poland) there are thousands of Germans who are Catholics; in Warsaw (Congress Poland) and in Silesia tens of thousands of ardent Polish patriots are Protestants. Many Uniats and Orthodox are, indeed, of East-Slav descent, but to-day belong to the Polish nation. Among the Uniats there is, moreover, a considerable number

of Armenians who possess a united Armenian bishopric of their own.

The minorities are variously distributed: Protestants, Jews and Armenians are scattered throughout the whole country, the first being divided between the town and country, the latter two chiefly consisting of townspeople. On the other hand, the Orthodox and the Uniat Church form a compact block occupying the eastern provinces of Poland, authochthonous in their district in Volhynia and

Galicia and numerically far in excess of the Polish immigrant population. Within this area the Orthodox occupy the northern zone, and the Greek-Uniat the southern. The Orthodox bishoprics are Warsaw, Volhynia, Polesie, Grodno and Vilna. The Greek-Uniat bishoprics are Lemberg, Stanislav and Przemysl (Pryensel).

The Orthodox inhabit the provinces of Volhynia, Polesia, Chelm and Polish-Lithuania, and the Greek-Uniat the province of Lesser Poland (formerly Galicia). The Orthodox have a theological college in Warsaw and the Greek-Uniat have one in Lemberg.

Racially, the Orthodox and the Greek-Uniat belong to the Eastern Slavs. The title, 'Greek-Uniat' has, of course, no connexion with the Greek nation, and they now prefer to call themselves the Slavic rite of the Catholic Church. The Ukrainians, numbering about 7,000,000, form the majority of both groups. After them come several hundred thousands of White-Ruthenians and Russians. The superiority in numbers of the Ukrainians does not everywhere correspond with their importance. Only in the province which formerly belonged to Austria (Galicia or Lesser Poland) do they have a sense of nationality in their church life and possess their own clergy and their own theological literature. In the other provinces, however, which formerly belonged to Russia, Russian clergy, Bible and devotional literature are still dominant.

This fact, as well as the division into an Orthodox (Rome free) and a Uniat (with Rome) have their explanation in history.

II

The Ukrainian nation is, next to the Russian, the greatest Eastern Slav nation in Europe. Before the Great War it covered the whole area from the East Carpathians to the Black Sea and from Pripetj-Sumpfen to the Caucasus. There are to-day about 40,000,000 Ukrainians in that area.

In the Middle Ages the Ukrainian people constituted an independent State known as the Kingdom of Kiev, into which the Grand Duke Vladimir introduced eastern Orthodox Christianity about A.D. 980. The Tartar invasion and internal quarrels destroyed this Ukrainian kingdom in the thirteenth century, and in the centuries following it was divided between Poland, Lithuania and Russia. This also determined the ecclesiastical fate of the nation. With the aid of the Catholic Polish Government, those districts which went over to Poland formed a 'Union' with Rome (Brest Synod, 1596). The parts which fell to Russia continued Orthodox. Eight dioceses in all went over to Rome.

Again, when Poland's independence was destroyed

(1794), the religious fate of the Uniat dioceses again changed with their political fate ; those dioceses which fell to Austria (Lemberg, Przemysl and later Stanislav) remained true to the ' Union with Rome,' whereas all the others returned to the Orthodox Church in 1839 and the following years. It was under these conditions that the Poland which was resurrected in 1918–1921 took over its present eastern territory. The three formerly Austrian dioceses remained Uniat, the five former Russian dioceses are still Orthodox.

The distinction between the two groups is well worthy of consideration, for a period of 150 years of different historical development separates them. In old Austria, the three-and-a-half million Ukrainians had had a comparatively undisturbed national development. Politically they had been connected with Vienna, Prague and Budapest, ecclesiastically with Vienna, Innsbruck and Rome. In Lemberg they had a Utraquist Polish-Ukrainian University and they also developed an important cultural, scientific and theological literature. By 1900 they were the highest cultural group in the nation, and the Greek-Uniat Church became a kind of national Church of the Austrian-Ukrainians.

It was otherwise with the Ukrainians in Russia who in 1900 numbered about 30,000,000. They were forbidden to maintain their own language, no literature could be developed, there were no Ukrainian universities, and under the pressure of the Czarist régime even the Orthodox Church began to behave as a Russianizing element in the Ukrainian dioceses. Ukrainians who would not assimilate were eliminated from high ecclesiastical offices and Russians appointed (sometimes even Georgians) to responsible posts. This mixture of politics and religion gave rise to much mistrust, bitterness, and opposition. Those who were so embittered met together in numerous sects ; the pious and peaceful founded societies and conventicles and Bible-reading groups. Some were baptized afresh, and became Baptists and Methodists, calling themselves ' Evangelical Christians.'

The Uniat and the Orthodox Ukrainians, however, were also confessionally different. The language used in worship was of course the same for both groups. The venerable ecclesiastical Slav language, used in the church-worship, the liturgy of Chrysostom and the 'Communion in both kinds' remained unchanged; so also did the clerical vestments, the Julian Calendar, the marriage of priests and the famous unaccompanied church-singing. But the 'Union' with Rome demanded that the Uniats should accept the Roman Confessions and especially be subject to the *curia*, i.e., the dogma of the Pope's primacy and other important Romish teachings, such as purgatory and the theory of communion. Other changes were insisted upon, such as the gradual assimilation of Romish judicial practices; the 'reformation' of the Uniat monasteries by the Jesuits; the introduction of Romish customs into the old Slavian worship (*Corpus-Christi* day processions and the Eucharist worship); the replacement of the old eastern clerical garments by Romish western ones, and, finally, in 1910 and later, the abolition of the marriage of priests which the Pope in 1596 had solemnly pledged to uphold for all time.

All this led to opposition, and a great part of the intelligentsia slipped into liberalism, while the mass of the people found themselves exposed to radical-socialist and Chauvinistic influences which gave them no permanent satisfaction.

It was in these circumstances that the Great War took both groups by surprise. It brought them high hopes and unspeakable woes. They hoped that now at last the old Ukrainian State might become independent. Their woes arose from the fact that for seven years their country was devastated by war (1914–1918, the Great War; 1918–1919, the War of Ukrainian Independence; 1919–1921, the Polish-Russian War), and that, in spite of an ocean of blood and appalling ruin, their freedom could not be gained by all their fighting. For by the Peace Treaties of Versailles (1919) and Riga (1921) Poland was granted the disputed frontier districts, with about 4,000,000 Orthodox and 3,500,000 Uniats.

III

The new eastern territories of Poland immediately occupied the foreground of ecclesiastical world-politics. This was partly because in the northern Orthodox portion the last remnants of the former mighty Russian Czarist State Church could still worship. This, the greatest Christian organization in the world (in 1914, 100,000,000 souls) has lost through war and revolution not only its territories but its very existence. Since one can no longer speak of the existence of any great Church organization in the Soviet Union, all the more significance attaches to what remains of that Church outside Soviet territory, in Lettland, Esthonia, Finland, Lithuania, and even in Japan and Manchukuo. Also in Serbia and France great emigrant-churches have been formed. Yet of all these groups the 'Orthodox autochthonous Church of Poland' is numerically the strongest. It includes many permanent elements of the old Church such as the monastery of Novo-Pocajer, famous in old Russia, and also in the formerly independent Ukraine; and in it, too, are preserved the light of former Russian and Ukrainian tradition and theology.

Besides this State Church legacy, the newly-acquired Polish eastern territories also possess the Free Church inheritance of the Czarist régime. Nearly all the sects in which the old Russian empire was so rich appear again on a small scale in the eastern frontier districts of Poland; the old Russian *Raskoniki*, *Molokans*, Sabbatarians, Adventists, Jewish-Christians, Pentecostalists, Foot-washers, etc. At the head of the revivalist movements stand two differently organized Baptist societies, and further, a group of 'Evangelical Christians,' '*Stundists*,' and a few detached congregations. Altogether, the total number of those officially registered, that is the adult members of sects and revivalist movements, can hardly exceed 20,000, and, reckoning two to three children for each adult, there would be about 50,000 to 60,000 persons for all the sects and societies together. The figures given by Konstanty J. Jaroszewicz (WORLD DOMINION, October, 1935, p. 348) must in any case be greatly exaggerated.*

* The figure given by Dr. Jaroszewicz was 25,000, in full membership.

The remnant of the Orthodox Church in Poland still further inherits from the Mother Church the quarrels as to national leadership. Between the Russian hierarchical class on the one hand, and the White-Ruthenian or Ukrainian congregations, on the other, an unceasing battle is being waged with which only the initiated are acquainted, but which is being stubbornly fought out in the local daily press, in the church magazines and very often in local meetings, in diocesan assemblies and even in public worship. In every case, the issue concerns national and linguistic matters. Instead of the Russian or old Church Slavian, there is a desire for their own mother-tongue in sermon and worship ; instead of Russian priests and bishops they desire leaders from their own people, and, instead of religious instruction in Russian or Polish, they desire teaching in the Ukrainian or White-Ruthenian tongue. Even with regard to the languages of the Bible there is much contention, since many clergymen and a few bishops from the old Czarist days still use the old Church Slavian or Russian translation, whilst the people are demanding versions in their mother tongue (Ukrainian or White-Ruthenian).

All these points, good as well as bad, are receiving very special attention in one place—Rome. Since the separation of the eastern and western Churches (1054), the *curia* has never abandoned its claim to include the Eastern Church. All such attempts, so far as they have concerned the Greek nation or the Near East, have been, on the whole, unsuccessful. Even to-day the horrors of the taking of Constantinople by the Latins (1204) are not forgotten in the Orient, and the so-called Union Councils of Lyons (1274) and Florence (1439) remained only on paper. The conquest of Constantinople by the Turks for a long time put an end to all hopes of ' Union ' in the Orient.

Only at one single point has the Romish Union propaganda (because agreeable to Polish State policy) been successful, namely in the eastern part of Poland. Here, in 1596 was held the Union Synod of Brest* which had at

* Not Sendomir as was given by mistake in WORLD DOMINION, July, 1935, p. 299.

that time brought several million souls, in eight dioceses, over to Rome and of which mention has already been made. Russia prevented any far-reaching success, and in proportion as it grew in strength and the power of Poland disappeared (eighteenth and nineteenth centuries) the fruits of the ' Union ' decreased, and since 1839 it has shrunk to barely one third of what it was in 1596. Not content with this, Russia assumed the protectorship over all the Orthodox peoples, even outside its own territory and supported the Eastern Church in the Balkans, in the Near East and even in Hungary and Austria. In this way an extraordinarily effective obstacle, theological, moral, and financial, was placed in the path of Rome's efforts towards a Union.

The Great War and the Revolution removed this obstacle to Rome's ambitions and the present Soviet Government pursues only an *anti*-religious, not a religious, policy. Poland, moreover, arose from the ashes and resumed its political propaganda on behalf of Rome whose ambitions for ecclesiastical union it had always supported.

This tremendous opportunity had to be exploited, and Rome *is* exploiting it. Since the Great War a great part of its Church-policy has aimed at kindling anew the old Union propaganda and at preparing, especially here, for the Catholization of the Eastern Slavs. For with the Eastern Slavs (about 80,000,000 Russians and 40,000,000 Ukrainians) stands or falls the whole Orthodox Church. Without them, the remaining Orthodox national Churches (Serbian, Bulgarian, Rumanian and Greek) are a mere remnant.

With this end in view Rome established on the western frontiers of Soviet Russia a system of concordats: Lettland, Lithuania, Poland, Rumania, Yugo-Slavia, Czecho-Slovakia. Then it set up a perfect network of mission and theological colleges for future union propaganda among the Eastern Slavs. The centre of this work is the newly-founded *congregatio pro ecclesia orientali* in Rome, and the *pontificio istituto oriental,* also in Rome. Finally, all great Romish orders must organize special

'oriental' branches, in which even now missionaries for the conversion of the Eastern Church are being trained.

In all these preparations Poland's eastern territories play a central part, for the southern part of this land (Galicia or Lesser Poland) is already united with Rome, and the northern part (Volhynia, Polesia and Polish-Lithuania) is for the time being the only great eastern Slav district where the Romish union propaganda can be carried on unhindered and its methods immediately tried out on a small scale. There has been established a particularly thick net of Romish missionary establishments here: all Latin training colleges for priests are specializing in eastern work; Jesuits and Redemptionists are very active, and, furthermore, a few years ago, the *curia* set up in the Orthodox territory an Apostolic-visitation post of their own, under which name there hides a Uniat bishop with missionary authority. In the south, however, there live three and a half million people who already are Uniats, and among them are nearly 2,000 Uniat priests and five bishops whom the *curia* are likewise holding in readiness to use, when the occasion arises, as a spear-head against the Orthodox; first in Poland itself, and then in the Soviet Union. Besides the many colleges for priests, the staffs for all this work are being trained at two theological colleges in Poland, Lublin and Lemberg, and abundant literature, in Polish, Russian, Ukrainian and White-Ruthenian, is pouring out of the printing press year by year.

Up to the present, successes are not so great, in proportion to the tremendous effort being made. The number of souls who, since 1922, have been converted from Orthodoxy to the 'Union with Rome' is estimated at 20,000 at the most; but meanwhile this success has been neutralized by the fact that the Orthodox Mission on its part invaded the Uniat territory and there, without any special propaganda and almost on its first attempt, converted also about 20,000 souls from the Uniat to the Orthodox Church.

Here is, then, a struggle in which the losses on both sides only show how bitterly it is being waged, and how difficult it is to distinguish the fronts. The decision lies in

the future. It will not be made until, in some form, the Orthodox Church within the Soviet boundaries can also enter the arena. Then the old battle cry, 'Here East, there West' will sound anew, but then the Evangelical Church, too, will have appeared on the field.

IV

Meanwhile, this Evangelical Church has actually come into existence.* She has not asserted herself actively in the struggles between the Eastern and Western Churches, but when she has been consulted by Orthodox and Uniat alike, she has placed herself at their disposal and is now helping the Eastern Slavs to realize what history has until now denied them—the Reformation.

The age-long struggle between East and West, which, since the fall of the Czarist Church and the rise of Poland, has reached a wider and more intense stage, has acquired a new and peculiar significance. The decision, however, no longer rests between Rome, Moscow and Constantinople alone, but Geneva and Wittenberg have also to be reckoned with.

Will Geneva and Wittenberg recognize their responsibility? And will they seek to discharge it?

Force and Fraud

Machiavelli was the first avowed exponent of the dogma that force and fraud are proper instruments of statecraft. The poison of Machiavellism did much to precipitate the Great War and to give it its character of peculiar barbarity.

Machiavelli himself, having applied his principles in the conduct of his own career, died in exile and dishonour, distrusted and hated by all. Similarly, Caesar Borgia, the man inimitable in craft and merciless in cruelty, whom Machiavelli exalts as the model Italian potentate, was ultimately hounded out of Italy and driven to perish in the Pyrenees.

In spite, however, of the plainest lessons of history, sections of the human race are determined to put Machiavellism to the test of practice again, and by repudiating good faith and by piling up instruments of terror attain to world dominion.

Nothing can be more certain than that if they seek dominion by the methods of force and fraud they will be, in the end, destroyed.—

19th Century and After.

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* See the report by Adolf Keller in WORLD DOMINION, July, 1935, pp. 299–306.

South America

Some Unpalatable Truths

A. Stuart McNairn

ANY attempt to generalize about South America, whether in terms geographic, racial, or religious, is bound to lead to misunderstanding and inevitable contradiction. The peoples that inhabit this great sub-continent are as diverse as are its physical features, and the nations that are emerging will inevitably betray their origins in a growing diversity. Some, as in Peru, have been grafted on ancient Indian stocks with roots deep in the sub-soil of humanity; others, like Argentina, are modern hybrids, fruit of the crossing of many stocks, and, as in horticulture, producing the most surprising, and often choicest results.

In the eastern states—Argentina, Uruguay, and the Brazilian littoral—the aboriginal inhabitants have practically disappeared, and their place has been taken by Iberian immigrants, and later by the steady influx, particularly to Argentina, of adventurers from all the nations of Europe. In Brazil, when the supply of enslaveable Indians was exhausted, negroes in vast numbers were shipped from Africa to take their place, and these have given a distinctly ebony shade to the complexion of the north-east of that land.

On the west coast, on the other hand, where immigration has been slow, the aboriginal has survived and has proved the dominant factor in the fusion of Spaniard and Indian. Of Peru's probable four to five million inhabitants, approximately one half may be reckoned as of pure Indian blood, while another third are of mixed race; the proportion of pure white is small. In Bolivia again, more than half the three million inhabitants are pure Indian, and nearly a third are *cholo*, or half-caste. Chile has perhaps the smallest proportion of Indians of the West Coast Republics—not more than 100,000 in a population of four and three-quarter millions, and the Chilean to-day is more definitely European in origin than any other nation of the west coast. For this reason, though separated from Argentina by the mighty wall of the Andes, Chile has more in common with the

progressive republics of the East than with her more religiously-minded neighbours of the West.

Withal, throughout South America, there are no racial antipathies such as exist in the northern continent. Intermarriage between the races is general and carries no stigma. Though a touch of colour in Brazil may speak of a slave ancestry, the raven locks and dark eye in Peru may betray the blue blood of royalty—the royal blood of the Incas. Nor is it uncommon to meet men and women whose parentage obviously owes little to Europe, but whose culture would be an adornment to any race. Dr. John Mackay says, 'The most cultured person I ever met is a Peruvian.' Over against this, listen to a Brazilian writer summing up the larger proportion of his fellow-countrymen: 'Unconscious of their ignorance, suffering from the evil effects of drink, a mere herd of individuals without even the good instincts of the savage and devoid of reason of normal men, they are a prey of their more fortunate brothers who neglect and despise them in the spirit of Cain. . . . They live, but have no soul or intelligence, and so have no ambition and no incentive to progress.'*

It is obvious then that broad generalizations regarding South America can only be misleading, as are references to any particular class or country if applied to the whole. Nevertheless, there are certain outstanding characteristics of which one may speak, which are in measure true of the continent, if one can distinguish the voices that speak for the soul of a people, as increasingly these are becoming articulate.

In spite of the tide of materialistic progress that threatens to engulf the new world, the voice of idealistic youth is making itself heard. No longer can it be said that the creed of the South American Universities is: 'There is no god but matter, and Spencer is its prophet.' Poet and painter, student and statesman, ever and again give expression to the deeper longings in the soul of this people; and such a book as *The Invisible Christ*, from the pen of a

* This, of course, applies only to the vast uncultured classes of the interior. There are Brazilians, multitudes of them, of a culture comparable with anything the Old World has to show.

great South American writer and educationist, is but an indication of the trend of thought of the more serious elements. In a land where a corrupt Romanism has created an attitude of mind in which religion can be characterized by a leading statesman as 'organized iniquity'; where the President of a great University can write of the 'irreligion of South America'; such a book as that of Dr. Rojas comes as a star of the morning, one of many signs that South America will never be content with a doctrine of despair or an ethic of egotism. There are men in South America with a far-reaching vision, men who feel that there is something other than self to live for. In reply to the slogan, 'America for Americans,' Saenz Pena, an Argentine President, cries: 'America for humanity!' Rome has succeeded in South America, as elsewhere, in divorcing religion from morality. Religion has never been an experience; merely a cult. Yet the author of *The Invisible Christ* looks to the time when Christ will be a transforming power in South America. 'The afflicted world,' he says, 'is waiting mid the darkness for a message of hope, and how great would our joy be should that message reach it from this Latin America of ours as a call to the whole of Christendom.'

This, then, is roughly the background of our evangelical activities; this is the field in which we are seeking to sow the good seed of the Gospel. And what an opportunity! What a chance to respond to that cry of the soul of a people, to help guide those who are seeking after God, if haply they may find Him!

And here we are at once confronted with what is little short of tragedy in our evangelical witness in South America. Protestantism, to the Latin observer, is a house divided against itself. It lacks unity. There is no authoritative voice, save the Bible, about the interpretation of which there appears to be no agreement, and even in the distribution of which there is unseemly rivalry. It is difficult for him to conceive of the numerous—incredibly numerous—sects or sections of the Protestant invasion as belonging to one Faith. They resemble rival religions, striving for

supremacy and for the acquisition of territory rather than co-operating forces of the Church militant. So much is this the case, that in Mexico, where ministers of religion are rationed in accordance with the supposed needs of the population, where not suppressed entirely, the various Protestant denominations* are reckoned as distinct religions, and receive each a quota equal to that granted to Rome ; one of the rare instances where our divisions have brought about some seeming advantage.

> 'We are not divided, all one body we,
> One in hope and doctrine, one in charity.'

No words could more adequately describe what the missionary forces in South America are not, than those noble words of Baring Gould. And it is as one looks from the massive uniformity, if not unity, of the Roman Catholic Church ; from the walled cities of indifference and worldliness, and the giants of evil that inhabit the land, to the unorganized groups of conflicting sects that have come up against them, that one feels tempted to give way to unworthy despair.

Let me for a moment illustrate this dark side of South American evangelism ere turning to the brighter picture. And may I suggest that the reader has in his mind the World War, where ultimate victory only came with the achievement of unity of command ? And even through the weary years of protracted struggle, there was ever co-ordination, consultation and unification of plan and method between the different commanders. Anything less than that would have spelt irremediable disaster.

Now, not only is there nothing of this kind in the army of occupation in South America, but there is the reverse. It lacks unity of purpose and method ; it knows nothing of strategy and very little of tactics ; it suffers, of course, from an entire lack of co-ordinated effort, as a result of the absence of any unity of command. Each unit tends to fight for itself. Some refuse all co-operation and warn

* *Religion in the Republic of Mexico*, a survey by G. Baez Camargo and Kenneth G. Grubb. World Dominion Press. Price 5/– (5/6 post paid). *Just published.*

others off the field of operation, even though unable to occupy the territory themselves. Others again seem more concerned about planting their particular flag, even where victory has already been won, than carrying their banner against the common foe.

To speak plainly, there seems to be more concern for the spread of ' our denomination ' than the spread of the Gospel. Let me illustrate from actual fact. In a certain town, a congregation was gathered out under the preaching of an evangelist. He left, but the congregation carried on and built itself a church in spite of the inability of the denomination to give them a settled pastor. Feeling their need, and having no sectarian prejudices, they advertised for a pastor of any denomination to come to their help. This S.O.S. was responded to by a worker of another denomination, and all went well. The church was edified and walked in the fear of the Lord. But the original denomination heard of this, and, although unable to pastor the flock itself, protested so vehemently against the others encroaching on their preserves that the pastor had to leave in spite of the entreaties of the flock, and they are now left to the mercy of any wolves that may care to enter in.

Again, you have the spectacle of one denomination refusing to recognize as Scriptural the rite of baptism as administered by any others, even when the mode is identical. So that a church member finding himself compelled to move to a distant town, where there is only a congregation of this persuasion, must submit to re-baptism before being admitted to the Lord's table.

Or again, one may be invited to take a service in a church of a certain denomination, but if the service is followed by the ordinance of the Lord's Supper, the very preacher will be asked to refrain from communicating. To such lengths is this un-Christian folly carried, that a missionary of the writer's acquaintance was invited to conduct an entire service, presiding at the Lord's table, and administering the sacraments, but was requested not to partake of the elements himself because he ' followeth not with us.'

Let this final example suffice. A leader of this same

great denomination published in his magazine a bitter attack on, and warning against, the work and workers of bodies other than his own, linking them with atheists, spiritists, etc. The priests, seizing upon this, had extracts printed in poster form, headed : ' What these Protestants say about each other," and had them stuck up in the tramcars and other public places to the shame of the evangelical cause.

This, then, is the type of ' front ' we Protestants present to a united enemy. This is how we heed and obey our Lord's last prayer, ' That they all may be one . . . that the world may believe.' If there is one ' fundamental ' more consistently ignored by the missionary forces than another, it is this last cry from the heart of the Saviour under the very shadow of the Cross. Nothing is too trivial to divide us : the mode of baptism ; the number of cups used in partaking of the symbol of our Lord's passion ; personal likes or dislikes between pastor and flock—anything will serve the enemy of souls to divide our forces and render our service futile and impotent. ' Divide and conquer ' was the slogan of the world's greatest strategist ; and it is the method of the enemy of Christ's Church to-day. Dr. John Mackay says : ' Denominationalism must progressively disappear. It is a hindrance and a stumbling-block in the way of the Kingdom's coming in South America. Let it not be forgotten that to the inherent sense of wholeness that characterizes the Latin mind, has been added an education in the Catholic sense of unity. To such a mind denominations can only appear as a collection of warring atoms.'

' We are not divided ! ' Oh, that it were true—and the evangelization of South America would be within sight instead of a wistful dream ; the Protestant Church would be that light for which the finest souls of South America are seeking ; that light which would guide them to the Light of the World, the Christ they have never known.

Another matter that gives one furiously to think as one travels round South America is the vast amount of energy, money, and the number of devoted lives spent in secular

education. The magnificent buildings, and in some cases superlative accessories, dedicated to this service, throw into pitiful relief the comparative poverty of the evangelical equipment. That these schools and colleges are doing good service no one would question, and the Governments of the various countries should feel profoundly grateful to those societies who, so sacrificially, shoulder burdens and duties that should be the care of the Governments themselves. But one cannot but wonder how this educational activity falls within the terms of the great commission, or in what sense it contributes to the making of disciples. While there are many who are profoundly convinced that such work is creating an atmosphere favourable to the Gospel, building character, and inclining the minds of the young Christward, there are many, many more one meets, caught up in the educational system, who are deeply dissatisfied with the result of their labours, and who listened with a wistful eagerness that was touching to the point of tears, as they heard of the wonderful fruits of the Gospel in the field of direct evangelism.

Many of these splendid schools and colleges obtain Government recognition and support by conforming to the State regulation that no religious instruction may be given in schools. Others bravely hold out and seek to embody such instruction in their curriculum, but, in doing so, are unable to confer the Government diploma on their graduating scholars—a very great handicap to their success. In one magnificently equipped school, generous donors in America have lavished every conceivable luxury, creating an environment far other than that of the normal home life of the students, and providing a course of instruction in certain departments such as they will never be able to put to practical use in after life.

Again and again we were compelled to ask : Were all this wealth, energy and equipment directed into channels of pure evangelism, would not the fruits for the Kingdom of God, be vastly greater than they are, or are likely to be while such methods prevail ? Nor should it be forgotten that Governments themselves are facing their responsibili-

ties. Education is becoming more and more a veritable passion among South American leaders, and while their dreams far outrun their ability to realize them, they are making steady and encouraging progress.

One more shadow—if shadow it can be called—ere I turn to the bright side of the picture. And while this is not peculiar to the mission field, and will be vehemently defended probably by many of my readers, I am convinced that it is a hindrance to the rapid and unhampered spread of the Gospel and the planting of self-governing churches. I refer to 'ordination' and the creation of an 'ordained ministry.' That these things are good and necessary and Scriptural, I would be the first to admit, but that they carry implications of sacerdotal exclusivism and special priestly powers, I equally deny. The Lord's command to go and teach all nations, baptizing them . . . is one command, and cannot be divided allowing liberty to all to obey the first part and reserving to a privileged class the latter. Rome is consistent in asserting that only the ordained man has the right to do the one or the other. But grant the privilege and duty of every member of the Church of Christ to witness for his Lord, then intrinsically the same privilege and duty lies upon the preacher to baptize his converts. It is a matter of decency and order that the Church should arrange for men, recognized leaders, to administer the rite on its behalf, and not one of priestly privilege. But it has grown to be the prerogative of the 'ordained' man, not only to baptize, but to 'preside' at the Lord's table, and to 'pronounce the apostolic benediction,' and no other may presume to exercise any of these privileges.

Thus you have the spectacle of a live, growing church, meeting for all services in its own beautiful building, preaching the Gospel, winning souls for Christ, but unable to baptize these converts; unable to gather round the table of the Lord; unable to close a service with the benediction because, forsooth, although there is more than one Christ-ordained leader and successful soul-winner among them there is no 'ordained pastor' in charge.

No, I do not mean that every Tom, Dick or Harry should be free to baptize when, where, and whom he pleases, but I do mean that it is the Church that receives to its midst by baptism ; it is the Church that gathers round the table of the Lord, and that any recognized leader should be free *on behalf of and in the name of the Church,* to represent it in administering these sacraments. Anything that interferes with this liberty of the Spirit will prove a hindrance to the spread and growth of an indigenous Church, and this system is all too prevalent in the work in South America.

(*To be continued*).

In his next article the writer proposes to deal with the bright side of the picture.—(*Ed.*)

A United Witness in Brazil

EPAMINONDAS M. DO AMARAL

The following article, by one of the leaders of evangelical thought in Brazil, describes a movement in strong contrast with the disunity mentioned in the foregoing article. In Brazil it is the national church members who are making practical efforts at co-ordination and co-operation. Such a movement, independent of missions, is a welcome phenomenon and deserves to be followed with prayerful interest.

SINCE its entrance into Brazil, the Protestant cause has had a marked tendency to sectarianism and controversy. This has continued for some seventy or eighty years, and the present situation reflects this tendency in many ways. There is, however, dawning a new spirit which stresses the essential values of Christianity, and is seeking a deeper spiritual life and a unified Church.

It would be an exaggeration to state that this spirit is predominant, for sectarian teaching and thought over a period of many years have produced an outlook in some churches which will not easily be altered, but there is an increasing weight of opinion that union amongst the churches is necessary.

A few years ago a paper was started which advocated this idea, and, more recently, the first book to deal with the subject was published. There has also been founded a league which propagates the ideal of union, and has a

membership from amongst the officials of the various denominations. The General Councils of the three largest Brazilian churches have taken steps towards this objective; one church definitely allying itself with the movement, the other two nominating commissions to study the subject. A practical move in this direction has been taken in the two great centres of S. Paulo and Rio de Janeiro, where annual meetings for fraternization and celebration of the Lord's Supper are held by churches of different denominations.

The situation outlined above led to the formation of the Evangelical Confederation of Brazil, which was organized in 1934. This Confederation is derived from antecedent movements. As early as 1911 the Sunday-school Union of Brazil was organized as a co-operational movement. Under the later-adopted title of the Evangelical Council of Religious Education of Brazil this movement has, for a number of years, greatly helped, both by its ideals and its literature, the cause of religious education. In 1916, as a result of the Panama Congress, the Brazilian Commission of Co-operation was formed amongst the churches, missions, and other evangelical agencies at work in the country. This movement, which was affiliated to the Committee on Co-operation in Latin America, was directed for many years by Erasmo Braga,* whose outstanding personality and capabilities did much to stimulate the growing tendency towards co-operation. A small Book Depot, a United Seminary which produced many ministers, literature advocating co-operative principles, united missions to the Indians and to the Japanese immigrants of the republic, were some of the results of his labours. Erasmo Braga was also the founder of the Federation of Evangelical Churches in Brazil, which was formed to unite the churches more definitely, but this movement never reached full maturity, probably owing to the home-call of its founder.

The simultaneous existence of these three organizations, having so much in common, made for confusion. After

* Joint author of the World Dominion Survey: *The Republic of Brazil*: Price 5/– (post paid 5/6).

nearly a year of study and correspondence, the three were united in July, 1934, under the name of the Evangelical Confederation of Brazil. Article 1 of its Constitution states its objective: 'To express and stimulate evangelical unity, promote organized action, and maintain relationships with the Church of Christ in all the world.'

The denominations which have joined the Confederation still continue to be autonomous, and as they provide two-thirds of the delegates in the Assembly, their vote is preponderant. The other delegates represent the missionary societies, both Brazilian and foreign, and especially such organizations as the Bible Societies which have the whole republic as their field.

The Confederation has embarked upon a vigorous campaign for deepening the spiritual life of the churches. It defines its objective as threefold: 'Awakening, Evangelization, and Social Renewal.' The first of these objectives is the most important, and on it every effort is being concentrated. Thousands of leaflets have been distributed among the churches giving helpful suggestions. Other important questions which it is tackling are the promotion of mutual understanding between churches and missions in the occupation of new fields; the publication of spiritual literature; and the preparation of a new hymn-book. One of the most important functions that it fulfills is that of representing to the Government the whole evangelical cause and its views.

Over 80,000 communicants are members of the denominations and churches co-operating in the Evangelical Confederation of Brazil. There are still, however, a large number of evangelical Christians, such as those belonging to the German-Brazilian churches and to the Baptist churches, who are outside its sphere. The evangelical cause in Brazil has undoubtedly a promising future. The churches are expanding, and the leaders are anxious that they should rise to the opportunities of the hour. It is essential that there should be co-operation and co-ordination in the future so that, by God's grace, the evangelical churches may influence for Christ the Brazil of to-morrow.

Missions and Governments

MAURICE LEENHARDT

II

CONTACT BETWEEN THE FRENCH GOVERNMENT AND FOREIGN MISSIONS

FRANCE and England have met on the field of foreign missions and have learned to appreciate each other and to co-operate. There have been three stages in the upward movement toward the mutual understanding of the two nations on the mission field, stages which grew out of events in the three islands of Tahiti, Loyalty and Madagascar.

I. Tahiti.

French opinion was strongly impressed by the growing influence of British missions in the Pacific, and was convinced that Catholics, if unwatchful, would see that whole area pass under Protestant control. The hour was critical. France had lost her colonial empire and was on the eve of conquering another in North Africa, commencing with Algeria in 1830. Tahiti had declared its independence and the British flag, which since the voyage of Wallace had floated there, had been replaced by a red one having a white star in its bottom corner ; nevertheless, the influence of the British missionaries remained unimpaired. A French warship visited Tahiti and reported upon the situation.

On 2nd June, 1833, Pope Leo XII had divided the Pacific between two French Catholic societies : the *Pères de Picpus*, to whom he allotted Eastern Oceania, and the *Maristes*, who were given charge of Western Oceania. Polynesia was certainly rich enough in pagan islands to have satisfied both these missionary bodies, nevertheless the Picpus Fathers who had taken up their residence in Mangaréva, wished to reach Tahiti. The English missionaries, who had seen nothing abnormal in the visit of a French warship, were deeply troubled when they saw priests, who had entered the island in the guise of carpenters.

The Queen also viewed their coming unfavourably, refused them permission to reside, and, when a ship came into the roadstead, ordered them to leave. They, however, resolving to depart only if forced to do so, shut themselves in a room, and waited upon their knees for the Tahitiens who had received orders to carry them to the boat.

This regrettable incident furnished occasion for a fiery consular conflict in Tahiti between two old men, one a Belgian colonist who represented France, and the other, a missionary named Pritchard, who represented England. The French consul at Valparaiso, where the Picpus Fathers had taken refuge, also joined in the polemic. The result was that Pritchard was held to be the instigator of the opposition, England was charged with insulting France, French warships were sent to exact reparation from the Queen, and, eventually, the island came under the protection of France on 19th September, 1842.

The Pritchard incident, added to others since the defeat of Napoleon thirty years earlier, left in France the feeling of an affront to national prestige. Its missionary importance lies in the fact that it was the first occasion when the French Government took action with regard to English Protestant missions, and that the memory of it may have disposed the Government to be severe toward missions. The Government decreed that churches built on crown lands were crown property, thus giving it authority to open or close them at its pleasure. Control was further secured by the granting of subsidies, but the Catholics who numbered 600 members received 65,000 francs, while the Protestants who numbered 8,000 received only 6,000 francs. The London Missionary Society came to the conclusion that its missionaries could never do much under the unfavourable circumstances prevailing, and requested the Paris Missionary Society, whose work was then limited to Basutoland, to take over the work in Tahiti.

There is no doubt that the English missionaries of that time could not possibly understand the mentality of the French leaders. One of them, however, who remained until the work was handed over to the French missionaries,

was an exception, and showed himself to be a wise counsellor of the Tahitiens. He suggested to their Legislative Assembly that they should offer their country to France, but be allowed to keep their land and to enjoy their privileges. It is to that wise counsel that the Tahitiens owe the fact that they are not French subjects, but French citizens.

II. The Loyalty Islands.

The second encounter of the French Government with foreign Protestant missions also took place in the Pacific. The Maristes, who, in the Catholic division of the Pacific Mission field, had been allotted the western part of Oceania, went to the Wallis Islands and then worked towards New Caledonia. Apparently they did not know that English missionaries were established in the Loyalty Islands, which were under the political dependence of New Caledonia. When they did hear of it they need not have been disturbed by it, they could have developed the vast Caledonian territory into a big mission field. They preferred, however, to tackle the English missions of the Loyalty Islands.

In the year 1858 a French ship anchored off the island of Lifou and landed some priests. Soon their incessant accusations against the British missionaries led Governor Guillain to attempt a military operation. French soldiers surrounded a church during service, fired on the people as they left it, and destroyed the village. Later on, when he learned the real cause of the trouble, Governor Guillain, like a true gentleman, made a just reparation for the wrong done. Those who destroyed the church were made to rebuild for the Protestants a more magnificent place of worship. That act of justice in 1866 did more than any other official effort to secure the loyalty of the people of Lifou to France. They learned that France exercised justice and held all religions to be equal and independent of nationality.

The trouble, which started at Lifou, could not, however, be localized, and it spread to the islands of Ouvéa and Maré. To the first a naval lieutenant was sent to hold an

enquiry, and he could but conclude that the Protestants associated with the English missionary were within their rights. The officer was blamed and his career ruined. At Maré, the consequences were more serious. Although the Catholic mission had been established on this island at the same time as at Lifou, an English missionary maintained his great influence over the most intelligent part of the population. It was only by bringing into play slander and clan influences, promoting quarrels and wars, that a traitor was found to calumniate the missionary. An inspector sent to hold an enquiry decided in favour of the missionary. He shared the fate of the naval lieutenant of Ouvéa, and his career was ended. The sincere efforts both of them made to do justice and to promote good understanding were brought to light in recent years by Raymond Leenhardt, in his work, *Histoire Politique et Religieuse des Isles Loyalty*.*

The Maré upheaval was quelled by a warship which entered the harbour in 1887, and in one hour the missionaries were expelled. The severity of the penalty inflicted brought to an end the resentment against the missionaries, but two conflicting opinions persist to this day in New Caledonia, one maintaining that the expulsion was wise, another that it was foolish. There was a reaction whereby the missionaries on Lifou and Ouvéa were able to continue their work, gaining the confidence of ordinary French people if unable to allay the suspicions of the Catholics. As in the case of Tahiti the Paris Society took over later the work of the London Missionary Society in these islands.

It is important to mark at this point a progressive improvement in the attitude of the Administration in the interval between the incidents of Tahiti and New Caledonia. The incident of Tahiti had been a diplomatic one. It had brought to the notice of the French Government a new problem ; the administration of a colony in which an English mission was at work. That necessitated taking a high view-point, because French public opinion mistrusted England, apparently believing that English and Protestant

* This thesis is in the libraries of the *Faculté de Théologie de Paris* and the London Missionary Society.

were synonymous terms, forming a dangerous entity. That is why vexatious measures were adopted in order to discourage Protestant zeal.

The affair of the Loyalty Islands was not permitted to become a diplomatic incident, in spite of the priests. Moreover the European population of the colony contained a sufficient proportion of Protestants to dispel the illusion that Protestant and English meant the same thing.

A campaign of detraction marked the anti-Protestant bias. The missionaries were charged with teaching English and acting as the agents of a foreign country. Unfavourable accounts were written by travellers, based upon inexact information or a false interpretation of the facts, and spreading intentionally untrue reports, all creating the opinion—' He has spoken against Caesar.' A new governor would come, take in hand the affair as it was presented to him, believe that he was doing his duty in accepting the case as made out, and apply the penalty. In justice, however, we must bear in mind that the Colonial Administration, in thus meeting with foreign missions, had no precedent to guide them. The time was coming when a Colonial Governor would, by taking the matter in hand from a lofty view-point, solve the problem. That was in Madagascar.

III. Madagascar.

There is an abundant literature attributing an unenviable role to the English missionaries established in Madagascar since 1820. It is incontestable that they did not consider the coming of the French to be in the interest of the people they evangelized. The French were, to them, Catholics, favouring the priests of whom the first, as at Tahiti, had come in disguise. But it is just as clear that nothing was done on the French side to enlighten the missionaries and to clarify the religious situation. The French Resident at Tananarive, *Le Myre de Vilers*, took part in an anti-Protestant campaign which was carried on in France about 1895, at which the identity of Protestant and English was affirmed, as it had been earlier affirmed at Tahiti.

I also remember hearing that equation developed in a Catholic cathedral in the south of France by the Bishop of Madagascar, Mgr. Cazet, who, from the pulpit, proclaimed, 'In Madagascar Protestant means English, and Catholic means French' (*A Madagascar qui dit Protestant dit Anglais, qui dit Catholique dit Française*). Without doubt, the French Government faced a situation in Madagascar which was quite unique in its history. It was a country of which all the best leaders were Protestants, where the best buildings in the capital were Protestant schools, where, viewed from the balconies of the royal palace, all the spires which cut the horizon were those of Protestant churches. We can imagine a French Administrator thinking, 'That is not a French horizon.' On the other hand, he might have taken a higher view-point and considered the variety of the riches that colonial expansion had brought to his nation.

After feeling its way for a time, and urged by the excited state of opinion in France, the Government nominated General Gallieni as Governor of Madagascar. He is known as one of the victors of the Marne, but before that he had a reputation as a great colonial, upright in character, and very decided in his views. This latter characteristic was shown, for instance, in his instantly banishing wine from his table upon observing the over-indulgence of his troops in Madagascar. Gallieni arrived in the island a prejudiced French Catholic, hostile to the English missionaries whom he would gladly have turned out of the country. Holding that the Malagasy were traitors, he had several officials shot. He regretted this later, and proved his sound judgment by gathering around him those who could assist him to establish the truth, which having discovered he never ceased to serve. In this he was notably helped by a visit of Alfred Boegner, the Director of the Paris Missionary Society, a man who was as distinguished as he was spiritual. It was a meeting of two great Frenchmen belonging to different spiritual families, certainly, but who came to understand each other. Gallieni accepted the guarantee of the Paris Missionary Society with regard to foreign missions, gave them his confidence, and generously subsi-

dized religious schools which conformed to the requirements of French educational policy.

From that time a new element entered into French colonial history. Religion and nationality were henceforth disjoined. Protestantism was considered as an international and universal religion, and at last colonial policy, true to the tradition of the civil equality of religions, inaugurated in France in 1789, granted religious liberty. It was truly a new era which began about 1900. Lyautey was a pupil of Gallieni in Madagascar, who, in the bush, had met Alfred Boegner. The Bible presented to him, and truly prized, had its influence upon this man, who, more than any other, gave a new impulse to the French colonial world by his great administrative triumph in Morocco.

There was a reaction for a short time when Gallieni left Madagascar and was succeeded by Augagneur. The sight of a colonial Government recognizing religion, accepting the educational aid of missions, and subsidizing denominational schools, seemed to him to constitute a denial of the principle of secular education. He might have been indulgent with regard to Catholics, for one finds Catholic schools in many parts of France, but the French Protestant Mission protecting foreign missions, that was too much. With a stroke of the pen he repealed the constructive laws of Gallieni and edicted new and negative ones. Oppression went so far that the Protestants of France took up the matter, and M. Raoul Allier vigorously defended the Protestant cause in the French press. Happily, Augagneur left Madagascar for the Cameroun, where he tried the same line of action, but his departure from Madagascar was followed by a reaction which gradually restored the situation where Gallieni had left it.

Tahiti, Loyalty and Madagascar mark the three stages of the meeting of the French Government and foreign missions. It took sixty years of struggle, from 1840 to 1900 for French mentality, in which were linked religion and politics, to be able to separate the two elements, and no longer to confound Protestant with English and Catholic with French. It took another ten years of experience for

that mentality to recognize in practice religious rights, and, in consequence, to allow appropriate liberty of action.

Every people who has felt the yoke of an established religion with its isolated thought has experienced the difficulty of liberty of action under such circumstances. It is for that reason that the countries where Catholic culture has dominated (that is to say, countries where politics and religion have been so long one thing) have had, or will have, in their colonies religious and political experiences like those of France.

(*To be continued*)

The Permanent Value of Evangelistic Work

LIONEL B. FLETCHER

I SUPPOSE there is no statement about evangelistic work which is more persistently made by men and women in all parts of the world, than that nothing of value remains after a great evangelistic campaign. These people affirm that evangelism leads to disappointment and to the unsettlement of the regular work of the Church and that in reality it does more harm than good.

As one who has deliberately turned aside from other spheres of Christian work to that of evangelism, I have made a careful examination of these statements which are sometimes made by men and women whose judgment in other matters I value highly.

I have been doing evangelistic work for more than thirty years, and for the past twenty years have been conducting evangelistic campaigns, sometimes for individual churches and in small country towns, and sometimes in the largest cities of the British Empire. My experience extends over a period of nearly thirty-one years as a minister, in which time I have had charge of five churches, three of which ranked as the largest in membership in the countries where they were situated. I have had, therefore, the unique

experience of knowing all the difficulties of a minister's life, and that of an evangelist passing from town to town and from country to country.

I would like to state at once that if I believed that even a quarter of the statements of the opponents of evangelism were true, I would cease to do this kind of work. However, after all these years of experience and honestly seeking the truth, with a mind always open to conviction, and having also every sympathy with those who have sincere objections, I want to state here my considered judgment on this matter.

First of all, looking back on every church of which I have been pastor I find that, in each place, the office-bearers and best workers have been men and women who were converted as a result of evangelistic preaching. In some instances they have been people who were out of touch with the church and religion until they were captured by the evangelistic appeal. I have long ago lost count of how many such converts have gone into the ministry and out to the mission field. My experience as an evangelistic minister convinces me that the results of evangelism in the ordinary ministry remain as an enrichment of the Church for all time.

When we consider the work of an evangelist assisting a group of churches who have invited him to come and help, new factors at once emerge. We are not now dealing with one man who is to follow up his own work, but with a group of men and women of various types, of different shades of belief and of varying degrees of enthusiasm. For example, I was conducting a campaign in a certain city, when a prominent minister in a great public meeting, voiced the welcome of the united churches to my wife and myself. He was cordiality itself in his official utterances and in conversation with me, but at the end of the meeting I accidentally overheard him say to another minister, 'I don't believe in this kind of effort at all, and I am prepared to find bitter disappointment at its close.' I discovered afterwards that all through the campaign he was expressing this opinion to the younger ministers. I give this very extreme case because one such man in a group can spoil the

whole work of the united committee, and also be a source of discouragement to those who sign cards in the Enquiry Room.

Then, there is the enthusiastic man. He always loves a campaign because it creates a feeling that something is being done, but when it is over his enthusiasm wanes, and he packs his bag and goes for a holiday leaving all the young people, who have registered their new decision, as sheep without a shepherd at the most critical moment of their lives.

These are two types which have to be reckoned with. The number of men who follow up the work consistently—in season and out of season—is few. It is not surprising that the results are sometimes bitterly disappointing. For this the evangelist is generally blamed, and some pronounce evangelism harmful, whereas the fault lies with those who have failed to follow up the work after the evangelist leaves.

In spite of all this, however, there never was a time in the past fifty years when so much attention was paid to the subject. It is no longer unpopular to mention evangelism and in every conference and assembly to-day men are talking about how to win the world for Christ. Every other kind of effort and scheme, from the Institutional Church to whist drives, has been tried and has completely failed. Attention has swung back again to the method which has always been successful from the days when Peter preached the first Gospel sermon after Pentecost, in the streets of Jerusalem, and 3,000 men and women were converted.

I therefore assert that if any church or minister will set aside other engagements, and concentrate on 'following up' after days of evangelism, there never will be any complaints of bitter disappointment and of the uselessness of the effort.

Let me take a rapid and brief survey. I received an official letter from a great Baptist church in London twelve months after the 1930–1931 Evangelistic Campaign. This church followed up the Campaign in the most systematic fashion, and at the annual church meeting they reported

that the whole of the 121 members who had been added to their Church Roll as a result of the Campaign could be accounted for. With two exceptions, every one was in active membership, and already twenty were preparing for full-time Christian service, either in the ministry or for the mission field, as nurses, doctors or educationalists.

In the recent report of the Methodist Church in South Africa, twelve months after the great campaign in Cape Town, it is stated that of the 220 added to the membership of the various churches, only 21 were found to be unsatisfactory. These two instances are typical of what happens where the follow-up work has been done faithfully.

I have referred many times to the ten-days' mission in Ipswich, England, in 1921, because sweeping assertions were made publicly that nothing permanent resulted. On 15th August of this year I received a letter from a missionary in India stating that he was converted on 30th September, 1921, in the Tacket Street Congregational Church, Ipswich, at that campaign. He was a very prominent footballer and I have told the story of his conversion in *Mighty Moments*. A second full-time worker is a young lady, who was trained by the Methodist Church for foreign mission work in Africa. A third is a Church of England clergyman, now engaged in active evangelical work in England after a fruitful period abroad. A fourth is a Congregational minister, now working in Yorkshire. A fifth is a missionary in Morocco and a sixth a Salvation Army officer. We know also that, from that campaign, a number of valuable workers were added to churches around Ipswich, and in Ipswich itself.

Recently, when preaching in Hamilton, Ontario, Canada, after the concluding service I had a circle of twenty-three people standing round me who came from all parts of the Dominion ; converts from our campaigns, from places as far distant as Ireland and New Zealand and from nearly every part of England. Three of them from Belfast were studying for the Christian ministry in one of the Canadian Colleges. After I had shaken hands with them all, the minister of the Tabernacle stated that he, too, was a

convert of an evangelistic meeting which I conducted twenty-five years ago.

My wife and I kept a record, as we passed through the different cities of America, of a total of 151 people, from as far south as Virginia and as far north as Chicago, who told us that they had been converted in various places in Great Britain and Australia, during our campaigns. I found the same thing in New Zealand and Australia. Constantly, people from some part of Great Britain reminded us in these countries that they had been converted in some campaign in the Old Country, before they had emigrated. In South Africa it was the same. Two Sunday-school secretaries sent us a word of welcome, both of whom were converted in London in 1922, and a third, a church worker, wrote telling of her conversion in London in the same year. A missionary from Rhodesia came to see us who had been converted in Scotland in one of our campaigns in 1921, and we found others in the various towns we visited.

I have just been looking at a sheaf of letters which have come to me during the past few weeks. Here is one from Wynberg, South Africa, signed by fifty-three Christian Endeavourers conveying to me their love and greetings on the first anniversary of the campaign held in their city, at which most of them were converted. They tell me that they are pressing on in the Christian life and in Christian service. Their minister also forwards a letter, telling of the joy which has come to his ministry as a result of that ingathering. I have also a letter from a little Indian girl, twelve months after our visit to the city where her father was converted. She writes that her Daddy is so happy and so changed that she and her mother hope we will come to South Africa again to bring happiness and joy into other homes.

Here is a letter from a Methodist preacher in charge of a church in Cape Province, South Africa. He writes, after twelve months, of the blessing which came to his church through the campaign. He says that he did not write before because he wanted to watch the progress of the

converts. He adds, 'During your mission twenty people of different ages accepted our Lord and Saviour, Jesus Christ, and, although our church is a small one, the blessing received cannot easily be expressed. The converts are engaged, almost without exception, in active Christian work, and, besides this, the members of the church received a great blessing.'

Another letter comes from one of the leaders in Christian Endeavour work in South Africa; this says that there is great rejoicing amongst the Christian Endeavourers because of the enrichment which has come to their work, and that from everywhere they have reports of how the converts are standing and working for the Lord.

Here is another letter from Johannesburg, from a young man who reports that where he is working there have been formed two flourishing Christian Endeavour Societies, the membership of which is composed almost entirely of those who were converted twelve months before. He adds that after a year of slow but sure progress they have produced nine Sunday-school teachers and three young men candidates for the Christian ministry. He then tells of a church which, after some years of being let to various sects for use on Sunday evenings, it was finally decided to close. Some young converts of the campaign petitioned their denomination to let them carry on the work in this church; their petition was granted and the writer of the letter expresses the joy which these young men and women had in saving this church from being closed, and in striving to win the neighbourhood for Jesus Christ.

Finally, I would like to tell of a letter received from a man who had been addicted to drink, but who was converted at East London, together with his son (who writes by the same mail) and daughter. They tell of a home which has been transformed into heaven, of the joy they have in family worship and in their Christian life. They have opened a Sunday-school in their home for some of the neighbouring children and they are striving in every way possible to extend the Kingdom of our Lord and Saviour, Jesus Christ. From all parts of South Africa similar

letters have come, telling of the permanence of the work of twelve months ago.

Finally, to my own knowledge, converts of campaigns went out in 1934 as missionaries: one from New Zealand to Abyssinia; one from Hampstead to India; two from Edinburgh, one to Palestine and one to Alexandria, and two from New Zealand to the Sudan. Constantly we learn of some missionary or minister who has publicly stated that he or she was a convert at one or other of the campaigns. Then there are ministers in all places who can tell how wonderfully their ministry has been enriched by this work.

If the statements of many of those who complain that nothing remains as a result of campaigns are examined it will often be found that these people habitually belittled the work of the campaign, and did not take seriously the names sent to them. In fact, there are many instances where they discouraged the young people from believing that anything of value had taken place in their lives. Let us be quite honest before God in this matter. The Pharisees who belittled the work of John the Baptist earned the rebuke of our blessed Lord Himself. In their intellectual pride they detested such methods as John employed, but the New Testament record stands, 'There was a man sent from God whose name was John.' The religious leaders who rejected him later rejected the Messiah.

Among God's many ways of working the New Testament emphasizes the work of the Evangelist. Without him the Church is impoverished and the work of the Kingdom retarded, but through his work new life-blood flows through the Church and every part of its work is enriched. Looking back on the work of the Wesleys, Whitefield, Moody and Finney we see clearly that the great religious movements instituted in their day still go forward, and men converted under Moody's ministry still labour in the mission fields and preach in our pulpits. Truly we must 'Evangelize or perish!'

The Berbers of the Atlas Mountains

G. F. B. Morris

NORTH AFRICA is perturbing the French Press. Its Moslem populations, racially based upon the phlegmatic Berbers—a people with a prodigious gift for passive misery—at last are moving. They are moving in several directions. Politically they are raising a great commotion, demanding a larger recognition, more generous treatment and a worthier share in the government. Religiously—especially in Algeria—they are swaying backward and forward; pulled by the old anchors to the conservative forces of Islam, or away from them by the insistent demands of progress to identify themselves with France. The ensuing disturbance radiates from Algeria eastward over Tunisia, marked in both countries by serious riots and bloodshed; and westward over Morocco in more peaceful persuasiveness. Authoritative French opinion counsels tact and discretion in handling a situation which may become menacing. From a missionary point of view, however, the situation is becoming interesting.

Unlike Tunisia and Morocco, which are protectorates, Algeria is a department of France which is represented in the French Chamber of Deputies, and its people are French subjects. To advance from this status to that of French citizens is the ambitious demand of the more instructed and progressive part of the population, who are convinced that identification with France means a liberating development securing real liberty, equality, fraternity and national prosperity.

But French citizens do not have the right to marry four wives, nor to give and receive in marriage girls of tender years, nor can they divorce these at a mere whim. French citizens cannot keep their womenfolk illiterate and ignorant, nor regard and treat them as inferior beings. French laws of succession too, are not such as could apply to women in Islam. French citizens may profess any religion they like, but they must conform to French laws and

national usages. Therefore there must be abandoned—tacitly or by legal requirement—at the door which gives access to the innermost life of France, matters which are of the essence of Islam, stamped with alleged divine approval. The obvious dilemna of the Algerian people is recognized and the struggle for a solution continues.

The gradual disintegration of the North African *bloc* of Islam, noticeable for a number of years, is now becoming a destructive cleavage, and it is precisely at such a moment that the missionary importance of the Berber people emerges.

This ancient, autochthonous white race of Northern Africa is racially and psychologically of Europe, not of Asia, as are the Arabs. Though religiously dominated by Islam, they have never been absorbed by it, nor has Moslem canon law succeeded in displacing their *Kanoons*, or tribal laws. Christian Carthage was destroyed at the end of the seventh century and with it finally passed away Augustine's famous North African Church, but the Berbers in their mountain strongholds cherished the Christian faith until the fifteenth century and the cult of the Cross among the Tuareg section of the people is to this day a remarkable and surprising survival. The seeds of Christianity lie buried in the hearts of three or more millions of Berbers awaiting fructifying revival by the Divine Spirit.

The Kabyle section of the people who occupy the highlands of Algeria are among the most intelligent, cultured and progressive of the Algerian people, and may be expected to take a leading part in the movement toward France and away from Islam. French educationalists have laboured long and well among the Kabyles and will reap a rich reward.

Here in Morocco the Berbers are more primitive but of fine material for the Christian Church. Unconquered by Roman or Arab they have at length succumbed to French military science ; the Middle and Grand Atlas strongholds capitulating in 1932–3, and finally those in the Anti-Atlas in 1934. The resulting sacrifice of life is marked by

pathetic little mountain cemeteries where lie the sons of France, yes, and sons of England and other nations, who paid their tribute to this staggering conquest in the Foreign Legion. Christianity in the spacious days of the North African Church reached these Berber people and survives in Christian usages such as tatooing a cross upon the nose and refraining from the spinning of wool or the weaving of carpets on Sunday.

A 'great door' is opened here, and 'there are many adversaries'; the prize to be won raises opposition from fanatics and sometimes from the authorities. Serious study of Arabic and the Berber dialects is necessary to give fluency in proclaiming the Gospel. But the challenge must be met, the Master be obeyed and, ministering to soul and body in their advance, the children of the King shall find the Lord opening up the way before them.

The New Policy in German Missions

German missions are facing the need of defining anew their missionary policy. A conference was held, some time ago, of the secretaries of the Berlin missionary societies and two representatives of WORLD DOMINION, when the question of evangelism and the indigenous church was fully discussed. The fact that out of the mission budgets a certain proportion of missionaries' salaries only can now be transmitted to the field has enforced the necessity for a drastic change of policy.

Work must be reorganized so that it shall not depend on the supply of foreign money. 'In the long run,' says Dr. Knak, of the Berlin Missionary Society, 'the question is whether the existence of our work depends on money or not. . . . We must ask ourselves whether we have not hindered the inner growth of the native church by our too European methods of work. The church must become more indigenous and more like the primitive Christian Church if it is to develop healthily. The decisive factor is the *life* of the community. The money factor has been too much in the foreground. Our methods of paying fixed salaries and pensions, creating a staff of paid officials, is neither Chinese nor African. We need to find the way in every field to much simpler and more indigenous missionary methods.'

The next number of WORLD DOMINION will contain an article by Dr. Hartenstein, of the Basle Mission, on this new outlook in German missions.

Mildmay School of Sacred Instruction

OUR readers will know that for some time past Mildmay has been privileged to have the Rev. W. Graham Scroggie, D.D., on its Staff and is greatly benefiting by his presence and counsel. It is a pleasure for us to be able to announce that, under his direction, it is hoped to inaugurate shortly The Mildmay School of Sacred Instruction. This, we are sure, is going to be of immense value and will meet a real need.

The School will include four Departments: Biblical Knowledge; The Missionary Enterprise; Sacred Music; Practical Christian Equipment. These will be in charge, respectively, of the Rev. W. Graham Scroggie, D.D., Thomas Cochrane, Esq., M.B., C.M., Jacques Hopkins, Esq., L.R.A.M., and A. Lindsay Glegg, Esq., J.P. The four Departments will be under the general Directorship of Dr. Scroggie, and no effort will be spared to secure the services of other outstanding authorities on the various subjects which will be dealt with. Lectures will be taken only by those who are fully qualified to deal with the chosen topics.

It is the hope and aim of the leaders of this School that those who attend it may attain to the maximum degree of efficiency for whatever branch of Christian work they may be engaged in, or may wish to take up. Not only will there be Bible Studies, but instruction on such subjects as the Origin of the English Bible, Present-day Missionary Outlook (with the study of countries) and practical instruction in such subjects as Voice Production for Speech and Song, Preparation and Delivery of Addresses, Conduct of Meetings, etc.

The Monday Evening Workers' Training Class and the Practical Course on Tuesdays will continue as branches of this School.

It seems to us that the syllabus is going to be of such real value that those who wish to give their best for the service of God will find it well worth while to put aside other engagements in order that they may take advantage of the help which is being offered to them through this School. The evenings which should be kept free by those interested are Mondays and Fridays.

A full Syllabus of subjects, lectures, times and places is prepared and may be had on application to:—

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